Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 17

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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Volume 17

Sūrat Al-Kahf (The Cave)

This Surah was revealed in Mecca. It comprises of six thousand three hundred and sixty letters; one thousand five hundred and seventy-seven words; and one hundred and ten verses.

(1)[1765] Abū al-Ḥasan Abd al-Rahman Ibn Ibrahim Ibn Muhammad al-

(1) **[1765] Evaluation of the chain of narrators:** It contains Al-Hasan bin Al-Fadl whom scholars regarded as 'an abandoned source of hadith,' and Ghayath bin Kaloub whose weakness was mentioned by Ad-Daraqutni, and Matarf bin Samrah whom I did not find.
Chain of Narrators:
- This hadith with this wording was not found except at the compiler, may Allah have mercy on him. However, its first half was recently mentioned by Muslim in his book "Prayer of Travelers", in the chapter on the merit of Surat Al-Kahf (809) ((Whoever memorizes ten verses..)), and by Ahmad in "Al-Musnad" 6/449 (27540), and An-Nasa'i in "Al-Sunan Al-Kubra" 5/15, 6/235, and Ibn Hibban in "Sahih" as mentioned in "Al-Ihsan" 3/65, from the hadith of Abu Al-Darda' with the wording ((Whoever recites ten verses from Al-Kahf will be protected from Dajjal)).
- The hadiths on the recitation of ten verses from Surat Al-Kahf are as follows:
- A - Some of them are specific to the first ten verses of Al-Kahf, such as the hadith of Abu Al-Darda': ((Whoever memorizes the first ten verses of Surat Al-Kahf will be protected from the tribulation of Dajjal)), narrated by Muslim in his book "Prayer of Travelers", in the chapter on the merit of Surat Al-Kahf (809), through the chain of Hisham and Hammam from Qatadah from Salim bin Abi Al-Ja'd from Mu'adan bin Abi Talhah from Abu Al-Darda', and also narrated by An-Nasa'i in "Al-Sunan Al-Kubra" 6/236, Abu Dawud in his book "Al-Malahim": the chapter on the emergence of Dajjal (4323), and Imam Ahmad in "Al-Musnad" 6/449 (27540), and Al-Baghawi in "Sharh Al-Sunnah" 4/469, and "Ma'alim Al-Tanzil" 5/214, and Al-Hakim in "Al-Mustadrak" 2/399, and Al-Bayhaqi in "His Sunan" 3/249, and Ibn Al-Darris in "Virtues of the Quran" (p. 163), all of them narrated from the hadith of Abu Al-Darda'. It was also narrated by Ibn Al-Darris in "Virtues of the Quran" (p.161) from the hadith of Thawban, may Allah be pleased with him.
- B- Among them is what is mentioned as being limited to the last verses of Surah Al-Kahf, as narrated by Muslim in his book "Prayer for Travelers," chapter: The Virtue of Surah Al-Kahf (809), and by Ahmad in "Al-Musnad" 6/446 (27516) through Shu'bah on the authority of Qatadah, on the authority of Salim, on the authority of Mu'adh, on the authority of Abu Al-Darda, as stated in Muslim's narration: "Whoever memorizes ten verses from the end of Surah Al-Kahf..." and according to

Tabarani informed us about it, so he said: Abu Ali al-Saffar said: al-Ḥasan Ibn

Ahmad: "Whoever recites..." and in Al-Nasa'i's "Al-Sunan Al-Kubra" 6/235 through Shu'bah on the authority of Qatadah, on the authority of Salim with the wording "Whoever recites the last ten verses of Al-Kahf..." It was also narrated by Salim, on the authority of Mu'adan, on the authority of Thawban in a marfu' hadith, i.e, elevated and attributed to the level of Prophet Mohammed (PBUH).

- Al-Hafiz Ibn Kathir, may Allah have mercy on him, said in his "Tafsir Al-Qur'an Al-Azim" 9/100: "It is possible that Salim heard it from Abu Al-Darda and Thawban." I say: The one who narrated it from Abu Al-Darda is Mu'adan ibn Abi Talha, not Salim.
- Similarly, it was narrated by Abu Sa'id Al-Khudri with the wording "Whoever recites ten verses from its end, and the Dajjal appears, he will not be affected by him," as narrated by Al-Hakim in "Al-Mustadrak" 1/752, and he said: "Authentic according to Muslim's condition, but they did not narrate it." It was also narrated by Al-Nasa'i in "Al-Sunan Al-Kubra" 6/236, and by Al-Hakim on the authority of Abu Sa'id in a marfu' hadith in 1/752 and as Mawquf in 4/557, and he said: "The chain is authentic, but they did not narrate it." There is a difference of opinion whether to consider it Marfu' or Mawquf on the authority of Abu Sa'id, may Allah be pleased with him.
- Al-Albani preferred it to be Mawquf, but it has the ruling of Marfu' hadiths because such a statement cannot be regarded as an opinion ("Silsilah Al-Ahadith Al-Sahihah" 2651). It was also narrated on the authority of Abu Sa'id as narrated by Al-Tabarani in "Al-Mu'jam Al-Awsat" 2/123 (1455).
- C- Among the various narrations of the virtues of Surah Al-Kahf, some are unrestricted, such as the narration mentioned in this book (i.e., Al-Musannaf), and the narrations of An-Nasa'i and Ahmad, which were mentioned earlier.
- D- Some narrations are restricted to three verses, such as the narration of At-Tirmidhi in his book "Fada'il Al-Qur'an" in the chapter on the virtues of Surah Al-Kahf (2886), which states: "Whoever recites the first three verses of Surah Al-Kahf..." No one else has reported it except him, and he said: "Hasan Sahih (good and authentic)." The last part of the hadith, "Whoever recites the whole Surah will enter Paradise," I did not find it narrated by anyone other than the compiler (i.e., of Al-Musannaf). However, there are narrations regarding reciting the whole Surah, including the hadith of Abu Sa'eed: "Whoever recites Surah Al-Kahf on Friday, he will have a light between the two Fridays." Al-Hakim reported it in his book "Al-Mustadrak" (2/399), and Al-Bayhaqi reported it in "Al-Da'awat Al-Kabir" as in "Mishkat Al-Masabih" by At-Tabrizi (1/667).
- Also, like the hadith of Abu Sa'id, "Whoever recites Surah Al-Kahf as it was revealed will have a light from his place to Mecca, and whoever recites the last ten verses and the Dajjal appears, he will not be affected by him." Al-Hakim and An-Nasa'i reported it in "Al-Sunan Al-Kubra." However, there is a difference as to regard it a Marfu' or Mawquf hadith.

al-Fadl said: Ghiyath Ibn Kloub said: Mutraf Ibn Samra Ibn Jundub said on the authority of his father that the Messenger of God (PBUH) said:

(Whoever memorizes ten verses of Surat Al-Kahf will not be harmed by the temptation of the Antichrist, and whoever reads the entire surah will enter Paradise).

[1766] And Muhammad Ibn Al-Qasim informed me that: Abd al-Rahman Ibn Muhammad Ibn Mahboub said: Ja'far Ibn Sahl said: Ahmed Ibn Harb said: Makki Ibn Ibrahim informed us on the authority of Ismail Ibn Rafi, on the authority of Ishaq Ibn Abdullah Ibn Abi Farwa that the Messenger of God (PBUH) said: **(Shall I guide you to a Surah whose recitation was brought by seventy thousand angels when it was revealed and its greatness filled what is between the heavens and the earth)** They said: Yes, O Messenger of God. He said **(It is Surat Ashab al-Kahf 'companions of the cave', and whoever reads it on Friday will be forgiven until the next Friday and an increase of three days and nights thereof, and he will be given light that reaches the sky, and he will be protected from the temptation of the Antichrist)**[1].

- Furthermore, as in the hadith of Abu Sa'id, "Whoever recites Surah Al-Kahf on Friday, a light will shine for him from between him and the Ancient House (i.e., the Kaaba)." Ad-Darami reported it in his book "Sunan" (4/2143 (3450)).

(1) **Evaluation of the chain of narrators:** This is a very weak chain of narration that cannot be used as evidence. In it, there is Ja'far who is not found, Ibn Harb has flaws, Ibn Rafi' is weak, and Ishaq is abandoned, in addition to being a mursal narration. Ishaq did not meet the Prophet (peace be upon him) and he does not have any narrations from the Companions of the Prophet (may Allah be pleased with them) as mentioned in his biography.

Chain of Narrators: Ibn al-Durays reported this hadith in his book "Fada'il al-Quran" (p. 161) with his chain of narration from Isma'il ibn 'Ayyash from Isma'il ibn Rafi' who said: "It was conveyed to us that the Messenger of Allah (peace be upon him) said..." and he mentioned it, with a slight difference in wording and an addition: "Whoever recites the last five verses of Surah al-Kahf when he lies down on his bed, Allah will protect him from the trial of the Dajjal, and he can recite them at any time of the night."

- This chain of narration is weak because Ibn 'Ayyash narrated this hadith from non-Sham people, Ibn Rafi' is weak, and the hadith is mursal.
- It was also narrated by Ibn Mardawayh from 'A'ishah (may Allah be pleased with her) in

In the Name of God, most Gracious, most Merciful

[Qur'an 18: 1-2] ﴿All praise is for God Who has revealed the Book to His servant, allowing no crookedness in it, ˹making it˺ perfectly upright﴾

The verse metaphorically means that praise be to God who sent down to His servant the Book, upright and straightforward. Ibn Abbas, may God be pleased with them both, said: Justly book. Al-Farra' said: He is a curator of all books, transcribing their laws.

﴿allowing no crookedness in it﴾: no difference, ambiguity.

﴿to warn you of severe punishment﴾, that is, to warn you of severe punishment. {from him}.

Abu Bakr recited it as (Ladnhi), while others recited it as (ladunhu).

﴿And give glad tidings to the believers who do righteous deeds that they will have a good reward﴾ which is Paradise.

[Verse: 3] ﴿remaining﴾: that is: residing {in it forever}

[Qur'an 18: 4 - 5] ﴿and warns those who say God has taken a son, they have no knowledge of him, nor for their parents﴾, that is their saying that God has taken a son is a macabre word {it comes out of their mouths}.

﴿They just utter a lie﴾: what they say is merely a lie.

[Qur'an 18: 6] ﴿ Now, perhaps you ˹O Prophet˺ will grieve yourself﴾ to death ﴿over their denial, if they ˹continue to˺ disbelieve in this message﴾ out of regret, grief, and anger.

"Al-Durr al-Manthur" by al-Suyuti, vol. 4, p. 379, but it does not include the phrase "and protect him from the trial of the Dajjal". The addition that Ibn al-Durays narrated was also reported by al-Darimi in his "Sunan" (vol. 4, p. 2143, no. 3449) from Muhammad ibn Kathir from al-Awza'i from 'Abdah from Zur ibn Hubaysh, who said: "Whoever recites the last surah of the Quran for an hour when he wants to get up at night, he will do so."

- 'Abdah said, "We tried it and found it to be so." This chain of narration is also weak because Ibn Kathir al-Masissi was criticized by many imams including Ahmad and Ibn al-Madini, and al-Bukhari said he was too lenient. Ibn Hajar said he was truthful but made many mistakes.
- See "Tahdhib al-Kamal" by al-Mizzi, vol. 6, p. 486, and "Taqrib al-Tahdhib" by Ibn Hajar, p. 891.

[Qur'an 18: 7] ﴿We have indeed made whatever is on earth﴾ i.e. every single thing. ad-Ḍaḥāk said: It is meant for men in particular. ﴿as an adornment for it, that we may test them as to which of them is best in deed﴾.

[Qur'an 18: 8] ﴿And We will certainly reduce whatever is on it to barren ground.﴾, that is, on the day of resurrection, everything on earth shall be dry, smooth, and infertile.

[Qur'an 18: 9] The Almighty said: ﴿Have you ˹O Prophet˺ thought that the people of the Cave and the Plaque were ˹the only˺ wonders of Our signs?﴾ In this verse, God is addressing His Prophet (PBUH) asking: Have you thought, O Muhammad, that the companions of the cave and the inscription therein were the most marvelous of our signs? Verily, they are not, as what I have created in the heavens and the earth is more marvelous than them.

And the 'Cave' is a natural chamber or series of chambers in the side of a hill or cliff.

As for the 'Plaque,' scholars have differed in its meaning as follows:

(1)[1767] Abu Muhammad Abdullah Ibn Hamid, may God have mercy with him,

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(1) **[1767-1769] Evaluation of the chain of narrators:** The hadith is authentic according to Ibn Umar, and the chain of narration from Abd bin Humaid is at least good.
Chain of Narrators:
- Narrated by Al-Bukhari from the hadith of Ibn Umar (may Allah be pleased with them) in several places, including:
- In the Book of Sales, in the chapter "If someone buys something for someone else without his permission and he agrees", through the route of Abu Asim from Ibn Juraij from Musa from Nafi' (2215).
- In the Book of Permission, in the chapter "Whoever hires a worker and then abandons his wage, and the worker does something extra in return", through the route of Az-Zuhri from Salim from Ibn Umar (2272).
- In the Book of Cultivation and Agriculture, in the chapter "If someone plants with the wealth of others without their permission", through the route of Nafi' as well (2333).In the Book of Prophetic Hadiths - in the chapter of the story of the cave (3465), through the route of Ubaidullah bin Umar from Nafi' (2743).
- Muslim also narrated it in his book of Al-Riqaq (softening of the heart), in the chapter "The Story of the Three Men in the Cave", from the hadith of Ibn Umar through the route of Nafi' and Salim (2743).
- As for the hadith of Nu'man bin Bashir, Imam Ahmad narrated it in his book

informed us: Ahmed Ibn Muḥammad ibn al-Ḥasan said: Yahya Ibn Muhammad Ibn Yahya related: Muhammad Ibn Muammar said: Abu Asim said, h.

(1)[1768] Abu Muhammad said, and Ahmad told us, he said: Ahmad ibn Salamah told us, he said: Ishaq ibn Mansour and Ahmad ibn Sa'id al-Darimi, h.

(1)[1769] He said: Ahmad informed us: Muhammad Ibn Ismail said: Muhammad Ibn Bashar and Abu Musa told said: Abu Asim said, on the authority of Ibn Jareh, he said: Musa Ibn Uqbah told me, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, on the authority of The Messenger of God (PBUH).

It was also narrated by Abd Ibn Hamid, on the authority of Ismail Ibn Abd al-Karim, who said: 'Abd al-Samad Ibn Maqil said: I heard Wahba say: al-Nu'man Ibn Bashir al-Ansari, may God be pleased with them both, told me that he heard the Messenger of God (PBUH) mention the plaque: (Three men went out in some affair for their families, so while they were walking, the sun hit them, so they sought refuge in a cave. Then, a rock collapsed from the mountain and blocked the entrance of the cave. So someone among them said: Remember which of you did a good deed, perhaps God Almighty, with His mercy, would open this cave for us. A man among them said: I once did a good deed. I had employees working for me, and I hired each of them for a known fee, so one day a man came to me in the middle of the day, so I hired him for half of his companions' fee. I noticed that he worked diligently the rest of his day as one of them worked his whole day, so I thought that I should

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Al-Musnad, vol.4, p.274 (18417) with the same chain of narration from Abd bin Humaid, and this chain is authentic. However, it is not mentioned in the printed version of Al-Muntakhab by Abd bin Humaid.

- Tabarani also narrated it in his book Al-Ahadith Al-Tawal, p.284, no.41, through the route of Ismail bin Abdul Karim himself.
- It was also narrated from the hadith of Anas, which Imam Ahmad narrated in his book Al-Musnad, vol.3, p.142-143 (12454), and Abu Ya'la in his Musnad, vol.5, p.313-314 (2937), and Abu Dawud Al-Tayalisi in his Musnad, p.269.
- Additionally, the hadith of Abu Hurairah was narrated by Ibn Hibban in his book Sahih as mentioned in Al-Ihsan, vol.3, p.25, and Abu Dawud Al-Tayalisi in his Musnad, p.269.

not decrease his fee. A man among them said: Will you give this man the same fee, and he only worked half the day? I said: O servant of God, I did not underestimate you, but it is my money and the decision is mine. Then, he got angry and went and left his fee, so I kept his wage in a corner of the house for some time. Days succeeded and I saw cows pass by me, so I bought him some of them and kept feeding them. After a while, a weak old man whom I did not know passed by me, and he said: You are indebted to me. So he mentioned that old past fee until I remembered it, so I said to him: This is your right, and I offered all the cows to him. He said: O servant of God, do not mock me, if you do not ratify me, then give me my right. I said: By God, I am not mocking you. It is your money, and I handed it all over to him.)

O God! If I did so for Your sake only, kindly remove the rock so that we could see the sky through it.' So, God removed the rock a little and they saw the sky.

The second man said: I did a good deed once; I had plenty of money, while other people were afflicted with hardship. So a woman came to me asking for money, and I said: By God, you will never get your favor unless I sleep with you (so she rebuffed me, so I left her, then she came back and reminded me of God, but I turned a deaf ear, and I said to her: I have to sleep with you first. She rebuffed me again and left and mentioned it to her husband, so he said to her: Give him yourself and help your children.) Upon my insistence, she surrendered herself to me. However, when I uncovered her and was about to copulate with her, she trembled from under me. I asked: What happened? She answered: I fear God, Lord of the worlds. I replied: You feared Him in hardship, and I did not fear Him in prosperity! So, I left her and gave her the due money for what I uncovered of her. Oh God, if I did so for Your sake, release us. So, God removed the rock once more until they saw and it became clear to them.

The third man said, 'I once did a good deed! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found

my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O God! If I did so for Your sake only, kindly remove the rest of the rock.' So, God removed the rock."

Al- Nuʿmān Ibn Bashir, may God be pleased with them both, said: It is as if I could hear the Messenger of God (PBUH): **'The mountain cracked. Then God Almighty released them and they left.'**

Ibn 'Abbās, may God be pleased with them both, said: 'Ar-Raqim (the inscription) is a valley between Ghadban and Ayla, close to Palestine, and it is the valley in which the Companions of the Cave rested and slept.'

Ka'b said: 'Ar-Raqim (the inscription) is the name of their village. This naming originated as Arabs used to benchmark the source of water in a valley with an inscription.'

Sa'id Ibn Jubair said: 'The inscription is a flat plaque of stone or lead, on which they inscribed the names of the Companions of the Cave.'

According to the above interpretation, the inscription is something engraved as a lasting record. And to inscribe something is to engrave a number or a sign, and inscribing is writing.

[Qur'an 18: 10] Then the Almighty described them and narrated their story: ﴿When the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.﴾ 'Retreated' means 'returned.'

Scholars differed as to the reason for their resort to the cave as follows:

Muhammad Ibn Ishaq Ibn Yasar said, 'The people of the Bible deviated, and they overwhelmed themselves with sins, and kings oppressed them until they worshiped idols and sacrificed to false gods. However, among them there were remnants of the religion of Christ, the son of Mary, peace be upon them both, adhering to the worship of God the Almighty and His monotheism.

Nevertheless, among their wrongdoing kings was a king of The Romans called, Daqianus, who had worshiped idols, sacrificed for the false gods, and killed those who opposed him. He used to live in the villages of the Romans, so he would not stay in a village in which there was a believer except that he would persecute him until he worshiped idols and sacrificed for the false gods, until he entered the city of the Cave companions, which is Ephesus. When he entered it, the people of faith feared him, so they hid from him and fled in every direction. Daqianus commanded that the people of faith should be gathered for him, and he sought the help of the pagans from among the city's people, so they began to search for the people of faith in their places and take them out to Daqianus, so he would bring them to the arena in which the false gods were sacrificed for. Here, they are offered the choice of being killed or worshiping idols and sacrificing to the false gods: Some of them desired life, whereas some of them refused to worship other than God the Almighty, so they were killed. When the city people saw that macabre torture, they surrendered themselves to torment and killing, so they were killed and cut into pieces, then what was cut from their bodies was tied to the wall of the city from all its sides and at one of its gates. The torture continued until it became unbearable for the people of faith. some of them gave up and averted the torment, whereas others stuck firmly to their religion and were killed. When the youths (Companions of the Cave) saw that, they were deeply saddened, so they stood up in prayer, fasted, and occupied themselves with glorification and supplication to God the Almighty. They were eight youths, among the nobles of the Romans, so they wept and supplicated and kept saying: 'Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression. O God, remove such a calamity from our people, and bless your servants who believe in you so that they declare their worship of you.' While they were in this state in a chapel prostrating on their faces weeping and supplicating to God Almighty and asking Him to save them from Daqianus and his torture, the infidels, Daqianus' men, overtook them. Once those infidels saw them,

they asked, 'Why did you rebel against the king? Come on.' Then they raised their matter to Daqianus, and said, 'Those youths from your city gathered to mock you and disobey your command!' Upon hearing that, he brought them, their eyes overflowing with tears, and their faces covered in dust. He asked to them, 'What prevented you from witnessing the slaughter for the gods, and from following the suit of the others? Choose either to sacrifice for our gods as all people do or to be killed.' Maxlmina - the eldest youth among them - replied, 'We worship God who filled the heavens and the earth with His greatness. We will never ascribe a partner to Him, and then we have extremely deviated. Moreover, we will never acknowledge your gods, it is the only one God our Lord that we will continue to worship, and to Him belongs all praise and glorification forever. It is Him we worship and Him we ask for safety and goodness.' Maxlmina's companions, then, followed his suit and said the same to Daqianus who commanded them to remove the royal garments that they wore, and said, ' As for you disobeying me, I will delay you and devote myself to punishing you later. Now, nothing prevents me from hastening the punishment for you except that I see you as young men, so I do not like to destroy you until I give you a second chance to make up your minds.' Then he ordered to remove the royal garments that were on them of gold and silver. Then he ordered that they are dismissed from his audience. Daqianus then went to another city close to their city in order to finalize some of his affairs. When the youths saw that Daqianus had left their city, they were afraid that he would remember them if he returned to back. So, they agreed that each of them would take some money from his father's house so that they would give alms from it and live with the rest sum. Then, they would go to a cave near the city in a mountain called Banjalus where they will stay and worship God Almighty until when Daqianus returns back, they will go to him and let him do with them whatever God wills. They embarked upon their plan: each of the youths went to his father's house and took some money from which to pay alms and to live with the rest. A dog belonging to one of them followed them until they came to that cave in the mountain where they stayed.

Ka'b al-Ahbar said, 'They passed by a dog that barked at them, so they chased it away, so they did it again, then the dog said to them, What do you want from me, do not fear me. I love the lovers of God, so sleep and I will guard you.'

Ibn ʿAbbās said, 'They fled at night from Daqianus bin Halabus, when he called them to worship idols and false gods, and they were seven youths. They passed a shepherd with a dog, so the shepherd followed their doctrine. They went out of the town and took refuge in the cave, located close to the town.

So, they remained inside the cave doing nothing but prayer, fasting, and glorification of God Almighty. They assigned their expenses to one of them called 'Tamlikha' who used to buy their food for them from the city secretly, and who was one of the most beautiful and respectful of them. When sneakily going to the city, he used to take off his splendid clothes, and put on instead clothes of the poor. Moreover, he used to take the cash and go to the city to buy food and drink, and listen and spy for them: Do they mention him and his companions? Then, he went back to his companions. They kept this way until the tyrant Daqianus returned to the city. Upon his return, he commanded the rich to sacrifice for the false gods, which was intimidating to the believers. Among the city people was Tamlikha who rushed back, with little food, to his companions to inform them with his tears on his cheeks, that Daqianus entered the city. Upon knowing that, they panicked and fell down prostrating, supplicating God Almighty and beseeching Him and seeking refuge in Him from sedition. Tamlikha said to them: 'O brothers, raise your heads and eat your food, and put your trust in God, your Lord.' So, they raised their heads and their eyes overflowing with tears of grief and fear for themselves. It was sunset, so they ate from it, then they sat talking, studying, and reminding each other. In the meanwhile, God Almighty struck their ears in the cave, and their dog stretched out its arms at the entrance to the cave. The dog slept as the believers did. Their money was at their heads. On the next day, Daqianus searched for them. He did not find them, and he said to one of his inferiors: 'I am sad with those young men who have gone. They thought I was angry with them because

they were ignorant of me. I would not harm them, not one of them, if they repented and worshiped my god. The greats of the city said to him: 'You are not right to have mercy on those wicked people who persist in their disobedience and rebellion. You gave them a second chance, but they did not repent.' Upon telling him that, he flared up, sent to their fathers, and questioned them: Where are your rebellious children who disobeyed me? They replied: As for us, we did not disobey you, so why do you kill us because of the rebels who have gone with our money and wasted it in the markets of the city? Then they walked away and climbed a mountain called 'Benjlous'. Yet, Daqianus let them go, and he did not know what to do with the young men.

God inspired him to order his soldiers to block the cave over them. So God Almighty wanted to honor them and make them a sign for a nation after them, and to show them that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves. So, Daqianus ordered his soldiers to block the cave and let them die of thirst and starvation. And let their cave, instead of being a shelter and a resort for them, would be their grave. He thought they were awake knowing what was going on to them, but in fact, God made their souls die the same way as sleep, and their dog spread out its arms at the entrance of the cave. Throughout their stay in the cave, their bodies were turned right and left. Then, two believing men who were in the house of King Daqianus, concealing their faith, Tendros and Robas, collaborated to document what happened to those youths: their genealogies, their names, and their news on a board of lead; then they put it in a coffin of copper, then they put the coffin in the building. And they said: 'Perhaps God Almighty will show those young men a believing people before the Day of Resurrection. In writing this inscription, they desired that those who open up to them would know their story.

Daqianos lived as long as he lived, then he and his people died. Many centuries and kings succeeded and followed.'

Obaid bn Omair said, 'The Companions of the Cave were young men with guards and wolves in their procession, and they had their hunting dog

with them. One day, they went out on a great feast in costumes and a parade, and they brought out with them their gods that they worship besides God, Glory be to Him. While they were celebrating, God Almighty cast faith into their hearts. One of them was the king's minister, so he believed in God, and all believed. Yet, each one of them hid his faith from the other. Each of them had the idea to leave his city in order to avoid any potential punishment that might befall his wrongdoing people by God. So a young man came out until he reached the shade of a tree, and sat in it, then another came out and saw him sitting alone, so he wished that he had believed like him and concealed his faith, so he sat down to him, then the others came out and joined. Each pair asked the other: What brought you together? Another pair asked: Rather, what brought you together? Each one conceals his faith from his companion out of fear for himself, then they suggested that each pair of them go out and be alone, then each one of them disclose his matter to his companion. They did that all in pairs. After the pair meetings, they discovered that they agreed on one thing, which is faith in the One God. Meanwhile, they beheld a cave in the mountain close to them, and they said to each other: Go to the cave, your Lord would spread for you of His mercy and facilitate your affair. So they entered the cave with their hunting dog, and they slept for three hundred and nine years. When their people noticed their absence, they searched for them, but God Almighty blinded their attempts to find the youths. When they lost hope in finding them, they wrote their names and their genealogies on a board and stated the date that they lost in their kingdom, and they put the board In the king's treasury. The king died, and centuries passed.

Wahb ibn Munabbih said, 'One of the disciples of Jesus ibn Maryam, peace be upon them both, came to the city of the Cave Companions and wanted to enter it. So he was told, 'There is an idol at the city steps, and you cannot be let in unless you prostrate yourself to it.' He hated so. Instead, he came to a bathhouse near that city and worked therein. Once the bathhouse's owner saw the blessing in his bath, he placed him in an honorable position. Other people started to come to this disciple to listen to his wise talk about monotheism,

so he used to inform them of the news of heaven and earth and the news of the Hereafter, until they believed in God Almighty. The disciple set one condition to the owner of the bath that during the night, none should interrupt his prayers. The owner accepted the condition. Yet, one night, the king's son came accompanying a woman and entered the bathhouse with her. The disciple cursed him and said, 'You are the king's son, how do you give yourself the right to accompany a woman to the bathhouse?' So, he was ashamed and walked away, but he came back again, insulted and rebuked the disciple, and insisted on entering the bathhouse. Surprisingly, they both died in the bathhouse, so the king came, and it was said to him, 'The owner of the bathhouse killed your son.' So he ordered his men to search for him, but he fled, so the king asked: Who was accompanying him? They named the young men.

So the youths left the city, and they passed by a companion of theirs on a farm. Likewise, their companion was a believer in God the One and the Only. They told him that they were wanted by the king, so he set out with them followed by his dog, until the night sheltered them in a cave, so they entered it and said, 'We will stay here tonight, then we will wake up - God Almighty willing - then we decide what to do. God Almighty made them sleep. So the king went out with his soldiers looking for them until they found them having entered the cave. Whenever a man tried to enter it, he was terrified, and no one was able to enter it. Someone asked the king, 'Wouldn't you have killed them if you had power over them? He replied, Yes. He said, Block the entrance of the cave and let them die of thirst and hunger.' So he did.

Wahb continued, 'A long time passed after the door of the cave was blocked. Then a shepherd was struck by rain at the cave, so he thought to open this cave and let his sheep into it (from the rain). He did not stop trying to open it until it was opened, and God Almighty restored their souls.'

Muhammad Ibn Ishaq said, 'Then, the ruler of the people of that country was a righteous man called Tandusis. He remained in power for thirty-eight years, but the people divided in his kingdom into parties, with some believing

in God Almighty and admitting that the Hour is true, while others denied it. The righteous king hated such division, and wept to God Almighty and pleaded to Him. He was wholeheartedly saddened when he saw the people of falsehood increasing and prevailing over the people of truth, and saying, 'There is no life except the life of this world, and only souls are resurrected and bodies are not as they are dissolved by the soil. Therefore, Tandusis began to send to whomever he thinks was good and truthful, but they failed him and disbelieved in the Hereafter until they almost turned people away from the truth and the religion of the disciples. When he saw that, the righteous king Tandusis entered his house and locked it, and put on a sackcloth. And he put ashes under it, then sat on it, so he stayed day and night supplicating God, Glory be to Him, and weeping because of his people's deviation from the truth.

And he said, 'O Lord, you see the division of these people, so send them a miracle that will clarify for them. Then, God the most Gracious, the most Merciful, who hates the perishing of His servants, wanted the young men of the cave to come back to life and show up as a miracle for people. He, the Almighty, wanted them to know that the Hour is coming; there is no doubt about it; and that God responded to His good servant Tandusis, and that He perfected His favor upon him and did not take away from him his kingship or the faith that He previously bestowed upon him, and that he should worship God and never ascribe partners to Him. Therefore, God Almighty inspired a man, called Elias, in the city in which the cave is, to demolish that blockage at the entrance of the cave in order to build a barn for his sheep by it. He hired two men who started removing those stones and building the barn until they removed what was at the entrance of the cave and opened the cave for them. They burst into fear of potential dangers inside the cave when they saw the young men. To embolden each other, they challenged that the bravest person who wanted to look at them was the one who dared to enter through the cave and advance until he saw only their dog not them at the gate of the cave. When they removed the stones and opened the entrance to the cave, God Almighty, the Possessor of Power, Might, and Authority, Who would give life to the dead, permitted the youths to sit at

the two sides of the cave. So they sat happily with cheerful countenances. They greeted each other as if they just slept one night and woke up this morning. Then they got up to pray as usual. When they fell asleep, they knew that King Daqianus was in their request. When they finished their prayers, they said to Tamlikha, the one in charge of their expenses, 'Tell us, our brother, what the people said about us yesterday evening with this tyrant king.' They thought they had slept merely one night as usual.

And it was said, 'It seemed to them that they slept the longest night of their lives [856 / b] Some of them wondered, 'We stayed a day or part of a day'; and others replied, 'Your Lord knows best what you stayed.' All the experience was easy for them. Talmikha informed them that you were missed and sought in the city, therefore, the king ordered to bring you and slaughter you as a sacrifice for the false gods. But, God saved them, and no harm touched them.

Maxlmina said to them, 'O my brothers, know that you will meet God, so do not give up your belief if Daqianus punishes you tomorrow.' Then he said to Tamlikha, 'Go to the city and spy on what they say about us, and know what is being said at Daqianus' council, and be kind, and do not let anyone know about us, and buy us food, and increase the quantity, for it was little and we became hungry. So he disguised himself, as usual, took off his clothes, and put on the clothes that he was disguising himself in, and took money from their expenses that were with them, which were sealed by the name of Daqianus. So he went out, and when he passed the entrance of the cave, he discovered the stones removed from it, and he was amazed at them. The righteous servant did not realize that Daqianus and his family had perished three hundred years before that. When Tamlikha arrived at the gate of the city, he looked and found a distinctive sign for the people of faith on the back of the gate. When he saw it, he was amazed, and he kept gazing secretly at it, and glanced right and left, but he did not see anyone. Then he left that gate and went to another, and found the same sign on the first gate. He thought that the city was not the one he knew. And he saw many modern people whom he had

not seen before, so he started walking, wondering, and being confused. Then he returned to the gate from which he had come, and he began to wonder to himself and say: O my God, yesterday the Muslims were hiding this sign, and today they show it, so what happened?! Perhaps he is a dreamer, but he was sure he was not asleep. And he took his garment and put it on his head, then entered the city and took a walk in its market, so he heard many people swear by the name of Jesus, son of Mary, peace be upon them both, so his confusion increased. He stood with his back against one of the walls of the city and said to himself, 'Yesterday, killing awaited anyone who dared to mention the name of Jesus, son of Mary; yet this morning, I hear every person mentioning Jesus without any fear. Then he said to himself, 'Perhaps this is not the city I know, I see its people and I do not know any of them, but as far as I know, there is no nearby city. So he got up like with extreme astonishment, not knowing what to do. Then he met a young man from the city. He asked him, 'What is the name of this city?' He replied, Ephesus.' He said to himself, 'Perhaps I am touched or something is driving my mind away. I must hasten to get out of that city before I am disgraced, or evil befalls me and I perish.' Then it was as if this monologue continued to be shared loud subconsciously among Tamlikha and the city people until the reality was uncovered clearly to them. After Tamlikha's disillusionment, he said:

'By God, if I had hastened to leave this city before its people realized my situation, it would have been better for me. So he approached those who sold food. He took out the money that was with him and gave it to a man of them saying, 'O servant of God, sell me food with this money.' The salesperson took it and looked at the stamp on the money and at its engraving, and he was amazed at it. Then he handed it over to a man of his companions. Afterwards, they took it among themselves from one man to another marveling at it. After that, they began to confer among themselves and say to each other, 'This man must have found a treasure hidden underground for a long time.' When he saw them debating about him, he was very afraid, and dumbfounded, and thought that they have discovered his reality and that they only want to take

him to their king Daqianus. Crowds of people began to come and take turns to watch him, so he said to them trembling with fear, 'Leave me, you have taken my money, and as for your food, I do not need it.' They said to him, 'Who are you, young man? What is your business? By God, you have found a treasure of the ancients, and you want to hide it from us. Share it with us so that we would conceal your secret. Yet, if you refuse, we will take you to the Sultan and hand you over to him to kill you.' It was to his astonishment to hear them say that, and he was amazed saying to himself, 'I am now really in a tight spot.' Then they said: O young man, by God, you cannot conceal what you found.' So he became dumbfounded not knowing what to say to them. When they saw him speechless, they took his clothes off and put them around his neck, then they lead him through the streets of the city until everyone knew about him. It was circulated among the city people that a young man stole a treasure, so the people of the city, young and old, gathered around him. They looked at him saying, 'By God, this young man is not one of the people of this city. And we never saw him before.' Talmikha did not know what to say to them, but rather remained silent. He became certain that yesterday evening he knew many of the city people, and that he does not know today any of its people. Hence, while he was standing speechless waiting for some of his family, his father or some of his siblings, to come and save him from their hands, they took him to the council of the city and its governors who were two righteous men, Arius and Austius. When he took Tamlikha to them, he thought that he was going to the tyrant Dakianus, their king, from whom they had fled, so he turned left and right in fear. People started making fun of him as if he was insane. So he wept bitterly, then raised his head to the sky and to God Almighty, then said: 'O God, God of the sky and God of the earth, pour patience upon me today, and send with me an angel to protect me from this tyrant!' He delved then into crying and saying to himself: 'How far I am now from my brothers! I wish they knew what I experience here, and where they will take me. I was separated from them, they did not see me, I will never see them. I do not know now what torture will befall me. Will Daqianus kill me?'

This soliloquy was what Tamlikha told his companions about himself when he returned to them until he ended up with the two righteous men, Arius and Astius. When Tamlikha recognized that he was not taken to Daqianus, he woke up and stopped crying. So Arius and Astius took the money and looked at it and were amazed at it, then one of them said to him: 'Where is the treasure that you found, boy? This money testifies that you have found a treasure.' He replied: 'I did not find a treasure, but this is the money of my fathers, but by God, I do not know what happened, and I do not know what to tell you.' One of them asked: 'Where are you from?' Tamlikha answered: 'I think I am from the people of this city.' They questioned: 'Who is your father? Who informed you of this city?' He told them of his father's name, but they did not find anyone who knew him. One of them said to him: 'You are a liar and do not say the truth.' He did not know what to say except that he bowed his head down.

Some of those around him said: 'This is such an insane.' Others said: 'He is not mad, but deliberately makes himself foolish in order to escape from you.' Then one of them said to him and looked at him closely: 'Do you think that we will leave you and believe you that this is your father's money which was coined with a seal dating back to 300 years, and you are but a young man! You think you are deceiving us and making fun of us, and we are wise grownups as you can see! Behold around you the rulers of the city, its governors, and the treasuries of this town are in our hands. Currently, we neither have this monetary stamp, on a dirham nor a dinar. I think I will command that you be severely tortured, and then I will bind you so that you confess where you hid the treasure found.' Tamlikha said: 'May I ask a question?' They said: 'Ask, we will not conceal anything from you.' He asked: What happened to King Daqianus?' They replied: 'We do not know today a king called Daqianus. He was only a king who perished a long time ago, and many centuries have passed after him.' Tamlikha said to him: 'By God, none of the people will believe me. We were the young men of the king, and he forced us to worship idols and sacrifice to the false gods. So, we ran away from him last night, so we slept. When we woke up,

I went out to buy food for my friends and to spy. If you do not now believe me, then go with me to the cave in the mountain - Banjalus - so that I show you my friends. When Arius heard what he was saying, he said: 'O people, perhaps this is one of the miracles of God Almighty, brought for you by this young man. So let us see his companions as he said.' Afterwards, Arius and Astius set out with him, and all the people of the city set out with them toward the companions of the cave. When the rest of his companions in the cave felt that Tamleikha had been delayed for them with their food and drink than usual, they thought that he had been arrested by their king, Daqianus, from whom they fled. In the meantime, they heard the voices and the rattle of horses rising towards them, so they thought that they were the messengers of the tyrant Daqianus coming to arrest them. So they stood up to pray and bid farewell to each other, and gave farewell advice to each other, and said: 'Let us go to our brother Tamlikha, for he is now in the hands of the tyrant Daqianos, waiting for us to come to him. At this point, they saw Arius and his companions standing at the entrance of the cave. Tamlikha was ahead of them weeping bitterly. When they saw him weeping, they wept with him. Then, they asked him about his matter, so he told them the whole story. Then, they grasped that they had been sleeping, by God's will, the Most High, for that whole time, but they were awakened to be a miracle for the people and a proof of the resurrection and to prove that the Hour is coming, there is no doubt about it. Arius was standing behind Tamlikha at the gate to the cave and saw a coffin of copper sealed with silver. He called the greats of the city to witness him opening the coffin and found two lead tablets with an inscription that "Mixalmina, Mahlasina, Tamlikha, Marstus, Kashfutonis, Surus, Makrios, and Batinos were young men who fled from their king, the tyrant Daqianus, for fear that he would deviate them from their religion. So they resorted to this cave. Upon discovering their hiding place, the king ordered to block them inside with stones. We wrote down their story so that those who come after them would know their story if they are found.' When they read it, they marveled and thanked God who showed them a sign of resurrection before their eyes. Then they raised their voices praising and glorifying God Almighty.

Afterwards, they entered the cave and found the young men sitting on either side of it with bright faces and their clothes not worn out. So, Arius and his companions prostrated and thanked God, who showed them one of His signs. Then they spoke to each other. And the boys told them their story with their king, Daqianus. Later, Arius and his companions sent a mail to their righteous king, Tandus, asking him to hurry to see a sign of God Almighty proving that the resurrection on the Day of Resurrection is true and there is no doubt about it. When the news came to the king, he got up from the cushion he was on, and his worries went away. He returned to God Almighty and said: 'I praise God, Lord of the heavens and the earth; I worship you and glorify you. You did not put out your light from guiding me, my fathers, and your good servant, Constantius. So, when the people of the city were informed of Tamlikha's affair, they rode to him and walked with him until they came to the mountain, and climbed towards the cave therein. When the companions of the cave saw Tandusis, they rejoiced at him and fell prostrating thankfully to God. Tandusis who stood in front of them, embraced them and wept while they were sitting in front of his hands on the ground praising God Almighty. Then the young men said to Tandusis: We entrust you to God, peace upon you. May God protect you and preserve your kingdom, and we seek refuge in God from the evil of jinn and mankind. While the king was standing, they returned to sleep where they used to, and God Almighty took their souls to death The king stood up to them and put his clothes on them, and commanded that a coffin of gold be made for every man of them. In the evening when everybody including the king slept, the cave companions visited his dream and said: 'We were not created from gold or silver, but rather from dust, and to dust we shall return. So leave us as we were in the cave on dust until God Almighty resurrects us.' Therefore, the king ordered a coffin made of teak. The king, then, ordered that a mosque be built at the entrance of the cave, and made a great yearly feast for them.

It was also said that when they came to the entrance of the cave, Tamlikha said: 'Let me enter to my companions and give them good tidings, for if they see you with me, you will frighten them. So he entered and gave them good tidings,

and God Almighty took their souls to death, whereas the others were misled and did not find them. That was the story of the Companions of the Cave.'

Moreover, it was said that the Prophet of God, Muhammad (PBUH) asked God to see them, But God said: 'You will not see them in this world, but send them four of your companions to convey your message to them, and invite them to believe in your message. Spread your cloak and let Abu Bakr sit on one of its edges, and on the three other edges, Omar Ibn Al-Khattab, Ali Ibn Abi Talib, and Aba Dhar, respectively, may God be pleased with them. Then call the wind, previously harnessed to Suleiman Ibn Dāwūd , peace be upon them both, for God Almighty commanded it to obey you. Therefore, the Prophet (PBUH) did what he was commanded, and the wind carried them to the entrance of the cave. Upon approaching the cave, they pulled out a stone from it. Then, they entered the cave and said: Peace, mercy and blessings of God be upon you. Then God Almighty returned their souls to them, so they gathered and said: Peace, mercy and blessings of God be upon you. They said: The Prophet of God, Muhammad (PBUH) the son of Abdullah, recites peace upon you. They replied: Peace be upon Muhammad, the Messenger of God, as long as the heavens and the earth remain, and upon you for what you have conveyed. Then they all sat talking, so they believed in Muhammad, may God's prayers and peace be upon him, and accepted his religion, Islam, and said: Convey our greetings to Muhammad (PBUH), so they went to sleep until the end of life until the advent of Al- Mahdi, prior to the Day of Resurrection.

They said: O Messenger of God, we entered and greeted them, so they greeted us back, and we conveyed to them your message, so they accepted it, repented, and testified that you are truly the Messenger of God. They also thanked God Almighty for honoring them with your message. They also asked us to convey their greetings to you. Then, the Messenger of God (PBUH) said: **O God, do not separate me from my in-laws and my loved ones, and forgive those who love me and love my household and my special ones and companions.** That is what the Almighty said: ﴿When He sheltered the youths

in the cave﴾ meaning: God ordained that the youths enter the cave and join each other there.

(1)[1770] On the authority of Ibn Fanjweh that Al-Fadl said: Zakariya Ibn Yahya Al-Saji informed us that Ibrahim Ibn Yusuf Al-Sayrafi on the authority of my father, that Sudair, on the authority of Abi Ja'far said: 'The Companions of the Cave were money-changers.'

﴿To the Cave﴾ which is a cave in Mount Banjalus. It was said: Babajinush and the name of the cave was Hiram.

[Qur'an 18: 11] [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." That is, make it easy for us (what we seek) of Your pleasure.

Ibn Abbas, may God be pleased with them both, said: 'right guidance' means: a safe exit from the cave.

And it was said: proper exit.

[Qur'an 18: 11] ﴿So We struck [a cover of sleep] over their ears within the cave for a number of years.﴾

This is part of the eloquent language of the Qur'an that proved Arabs' failure to come up with the like of it, and its meaning: We made them sleep and We cast and placed sleep over them, as it is said: God struck so-and-so with something i.e.: afflicted him/her with it.

And it was said that it means: We blocked them from hearing and blocked the influence of sound on their ears. This is a description of the dead and the sleeping ones.

Qutrab said: It is like the Arabs' saying: The ruler struck his subjects if he prevents them from deviation and corruption.

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(1) **[1770] Evaluation of the chain of narrators:** It includes Ibrahim al-Sayrafi who is lenient, but his father was not found, and Sadeer is different in it.
Chain of Narrators: Narrated by Ibn Abi Hatim as mentioned in "Al-Durr Al-Munthur" by Al-Suyuti 4/384, but it was not found in his printed interpretation.

And if the master strikes the hands of his slave in charge of his trade, he terminates his services.

The Arabic poet, Al-Aswad ibn Yafar, who was blind, said:

'Among the afflictions that gathered upon me, due to my misfortune, was that my way was struck with barriers

﴿a number of years﴾ i.e. an ordained number of years.

[Qur'an 18: 12] The Almighty said: ﴿Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.﴾, that is: We awakened them after their sleep {to know which of the two parties counted the length of time they stayed} and that was when the first Muslims disputed with the companions of the king and the other new Muslims who converted to Islam after meeting the Companions of the Cave, over the duration of their stay in the cave. The first Muslims said: They stayed in the cave for three hundred and nine years, and the other new Muslims said: Rather, they stayed for such and such, and the first Muslims replied: ﴿God knows best how long they stayed.﴾

God's saying:

﴿Then We sent them to know which of the two factions﴾ the two parties {was most precise} counted correctly and memorized well the accurate number of years they slept in the cave.

[Qur'an 18: 13] ﴿It is We who relate to you, [O Muḥammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.﴾

{we relate} that is: we read and reveal {to you their news} that is: the news of the companions of the cave. {Indeed, they were youths} young men and juveniles.

{Believed in their Lord} God Almighty guided them to believe in Him without an intermediary. They were youngsters in age, but great in deeds though.

{And We increased them in guidance} in faith, insight, and certainty.

[Qur'an 18: 14] ﴿And We bound their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.﴾

The meaning of 'bound their hearts' is 'made them firm. {upon their hearts} with patience, and We inspired them with perseverance, and strengthened them with the light of faith until they were patient with the abandonment of their people's home, and the parting of the abundance they used to live in so that they would prefer to flee with their religion to the cave.

{When they stood up} in the audience of Daqianus {and said} when he admonished them for abandoning idolatry.

{Our Lord, the Lord of the heavens and the earth. Never will we invoke besides Him any deity} we will not worship a god other than Him. {We would have certainly spoken, then, an excessive transgression} meaning, if we worshiped any deity other than God, we would be then the most fallible and wrongdoing people.

Ibn ʿAbbās, may God be pleased with them, and Muqatil said: 'an excessive transgression' is an unjust deviation.

Qatadah said: the meaning of 'excessive transgression is a lie talk.

Linguistically, 'excessive' is an amount that is more than acceptable, expected or reasonable; which is equivalent to the Arabic word (Shatataa).

[Qur'an 18: 15] ﴿These, our people, have taken besides Him deities. Why do they not bring for them clear evidence? And who is more unjust than one who invents about God a lie?﴾ {These, our people} that is, the people of their country. {they have taken} worshiped {besides Him deities }that is, they have ascribed partners and idols to God and they worship them instead of God. {Why do they not bring for them clear evidence?} that is, What is there causing them not to prove their polytheism with a cogent argument?

{And who is more unjust than one who invents about God a lie?} that is, so he attributed a partner and a son to God.

[Qur'an 18: 16] ﴿And when you have withdrawn from them and that which they worship other than God, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.﴾

That was a mutual talk among some of them. Some of them said to each other: {And when you have withdrawn from them}, i.e., their people.

{and that which they worship other than God} whom you averted their idols that they worship besides God.

{So retreat to the cave} that is, take refuge in it, so that {your Lord will spread out for you}, that is, your Lord will bestow upon you {of His mercy and prepares for you from your affair facility}, that is He will facilitate an abundant provision for you therein.

In Arabic, 'facility' is (Mirfaq), i.e, a comfortable accommodation. It has two Arabic pronunciations: (1) (Marfaq) which is the recitation of the people of Medina, Syria, and Asim in some narrations; and (2) (Mirfaq) as pronounced in the rest of the recitations.

[Qur'an 18: 17] ﴿And you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [lying] within an open space thereof. That was from the signs of God. He whom God guides is the [rightly] guided, but he whom He sends astray - never will you find for him a protecting guide.﴾

The Almighty said: O Muhammad {you would see the sun} {when it rose, inclining away from their cave on the right} that is, the sun rays were gently visiting them with the light enough to keep them safe and intact.

In Arabic, the word (Tazaawaru), inclines, is pronounced this way by the reciters of Kufa in Iraq, whereas the reciters of Syria pronounce it as (Tazawwaru).

That is, God Almighty protected them in their resting place. We fully understand His kindness to them in their lodging cave, and that He chose for

them the best places for sleeping, so we learned that He housed them [861/a] in a crevice of the cave facing a coffin. They have also been in an ample space in which the coolness and breeze of the wind will reach them, and the anguish and dust of the cave will be removed from them. {That} which I mentioned about the matter of the youths, is {of the signs of God} of the wonders of God and indications of His power and wisdom {whoever God guides} that is, God leads him/her to the right path, {he is the rightly guided, and whoever He leads astray, you will not find for him a protector} a helper {a guide} because success and failure are caused and incurred by God Almighty.

[Qur'an 18: 18] ﴿And you would think them awake, while they were lying down. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.﴾

His saying, the Almighty: {And you would think them} O Muhammad {awake} means: attentive.

{while they were lying down} means sleeping.

{And We turned them to the right and to the left} once to the right side and once to the left side.

Ibn ʿAbbās, may God be pleased with them both, said: They used to be turned over once a year from side to side so that the soil would not dissolve their flesh.

And it is said: The day of Ashura (the tenth day of Muharram) was the day when they were turned right or left. Abu Hurairah, may God be pleased with him, said: They had two turnovers each year.

{And their dog} Ibn ʿAbbās, may God be pleased with them both, said: It was a pleasant and good-looking dog.

Muqātil said: It was yellow. Al-Qurzi said: It was almost red because of the intensity of its yellowness. Al-Kalbi said: Its color was like the tree heath.

And it was said: Their dog had the color of the stone.

And it was said: the color of the sky.

Ali Ibn Abi Talib (may God honor him) said: His name was Zubaar.

Ibn ʻAbbās, may God be pleased with them both, said: Qatmir.

Al-Awzaʼi said: Tanuh.

Shuaib Al-Jabai said: Humran.

(1)[1771] Ibn Fanjaweh informed me that: Talha and Ubaid God said that: Ibn Mujahid told them that: Ahmad Ibn Harb and Ahmad al-Barti said: Abu Hudhaifa said: Shibl said: ʻAbdullah Ibn Kathīr claimed that the name of their dog was Qatmir.'

Al-Sadi said: His name is Tor.

Abdullah Ibn Salam, may God be pleased with him, said: Baseet.

Kaʼb said: Sahbaa, and Wahb said: His name was Taqi.

It was also said: Qatifir.

(2)[1772] Ibn Fanjaweh informed me that Ibn Shanbeh said: Abu Abdullah Muhammad Ibn Ali ibn Zad Mard Al-Qazwini said: Ubaidullah Ibn Yusuf Al-Jubeiri said: Ziyad Ibn Al-Rabee Al-Ahmadi said, on the authority of Amr: If a believer wants that the scorpion does not harm him day or night, let him pray for Noah, peace be upon him. And if he does not want the dog to harm him, then let him say: ʻTheir dog stretched his forelegs at the entrance of the cave.'

{streached his forelegs at the entrance}.

Mujahid and ad-Ḍaḥāk said: Al- waseed ʻ (entrance) is the courtyard of the cave (which is narrated by Ali Ibn Abi Talha on the authority of Ibn Abbas,

(1) **[1771] Evaluation of the chain of narrators:** Its chain is weak, as it includes Ahmad bin Harb who has inconsistencies, but he was followed by Al-Birtee. As for the weakness of Talha Al-Shahid, Ibn Al-Bawwab followed him, and Abu Hudhaifa considered him weak in preservation.
Chain of Narrators: It was not found narrated by anyone other than the compiler.

(2) **[1772] Evaluation of the chain of narrators:** Ibn Shannaba was not criticized or praised. If the narration is authentic, then it is suspended on Amr ibn Dinar, and perhaps it is related to the stories of the Children of Israel.

may God be pleased with them. Sa'id Ibn Jubair said: Al-Wasid (entrance) means the dirt).

(This is the narration of Attia on the authority of Ibn Abbas, may God be pleased with them both.

Al-Sadi said: Al-Wasid: the door.

It is the narration of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, and he chanted the Arabic words of the poet:

'On a vast flat land whose doors are unlocked, and my favor with it is not reprehensible.'

That is (Al- waseed): door.

Ataa said: Al- waseed: The threshold of the door.

Al-Qutaibi said: Al- waseed: Building.

O Muhammad {If you had looked at them, you would have turned from them in flight and been filled by them with terror}. The reason for this reverence felt by everyone who looks at the Companions of the Cave is that God Almighty endowed them with grandeur and dignity so that no one would dare to harm them and lest the hand of a hater should touch them.

Thus, they stayed in the cave until God's command came, so He awakened them from their slumber and made them a sign and a lesson to whoever He wills of His creation, so that they know that God's promise is true and that the Hour is coming, there is no doubt about it.

{filled by them with terror}} fear, and the people of Medina recited (Lammullitu) (literally: filled by) with a stressed /L/ sound.

It was said: It is because of the loneliness of the place in which they were.

al-Kalbī and others said: Because their eyes were open, like those who are awake and want to speak while they are asleep.

And it was said: God Almighty prevented them with the terror that enters the hearts of the beholder so that no one knows about them.

And Sa'id Ibn Jubair narrated, on the authority of Ibn ʿAbbās,, may God be pleased with them, he said: 'We invaded with Muawiyah, may God be pleased with him, the Battle of the Strait towards the Romans, so we passed the cave in which the Companions of the Cave were, so Muawiyah, may God be pleased with him, said: If these were uncovered to us so that we could look at them! Ibn Abbas, may God be pleased with them both, replied: You are not allowed to do so. God the Most High has prevented that from someone better than you. God Almighty said to His Prophet (PBUH): ﴿if you had looked at them, you would have turned from them in flight and been filled by them with terror.﴾ So Muawiyah, may God be pleased with him, said: I will not leave until I know their story. Therefore, he ordered some of his men to go and explore the cave. So they did, and when they entered the cave, God Almighty sent a gust of wind that drove them out.

[Qur'an 18: 19] ﴿And thus did We resurrect them that they might question one another. Said a speaker from among them, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you."﴾

The Almighty said: ﴿And thus did We resurrect them﴾ means: Just as we made them sleep in the cave and prevented them from others' hurt; and preserved their bodies from wear and tear over the length of time; and their clothes from mold over the passage of days with Our ability; so we also awakened them from the sleep that resembles death.

{that they might question one another} to talk and ask each other [862/a]. {Said a speaker from among them} meaning: their leader Maxlmina who asked: {How long have you remained?) in your sleep. The reason they questioned each other was that they felt they had overslept.

It was also said: They were terrified of what they missed from the prayer, so they said that.

{They said, "We have remained a day or part of a day".} because they entered the cave in the morning, and when they saw the sun, they said: Or part of a day; As a precaution against lying, and there was a remnant of the sunshine. It was also argued that it was after the sun had passed away, so when they looked at their nails and hair, they were certain that they had stayed for more than a day or so.

{They said, "Your Lord is most knowing of how long you remained." It was argued that when their leader heard them debating the duration of their stay, he said that.

{So send one of you} that is Tamlikha {with this silver coin of yours to the city} and silver coin was either sealed or not.

The evidence for it is that Arfaja Ibn Asaad, may God be pleased with him, had his nose injured on the Day of Al-Kullap Battle. Hence, he took a false nose made of paper, but it got rotten on his face, so the Prophet, may God's prayers and peace be upon him, commanded him to take a nose of gold.(1)

(1) **Chain of narrators:** Narrated by Al-Nasa'i in "Al-Mujtaba" in the Book of Adornment, chapter: "If one's nose is injured, can it be replaced with a gold nose?" 8/163, and by Abu Dawood in the Book of Dental Filling, chapter: "What is mentioned about binding teeth with gold" (4232), and by Al-Tirmidhi in the Book of Clothing, chapter: "What is mentioned about tightening teeth with gold" (1770), and by Imam Ahmad in "Al-Musnad" 4/342 (19006), 5/23 (20269), and by Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 12/276, by Al-Bayhaqi in "Al-Sunan Al-Kubra" 2/425, by Abu Ya'la in his "Musnad" 3/69 (1501), by Al-Tabarani in "Al-Mu'jam Al-Kabeer" 17/145, by Abu Dawood Al-Tayalisi in his "Musnad" (p. 177), by Ibn Abi Asim in "Al-Ahad Wal-Mathanee" 5/285, by Ibn Al-Jawzi in his "Musnad" (p. 458), by Al-Tahawi in "Sharh Ma'ani Al-Athar" 4/257, and by Al-Mizzi in "Tahdhib Al-Kamal" 4/421.

- The hadith is about Abdulrahman bin Tarafah bin Arfajah bin As'ad, narrated from his grandfather (may Allah be pleased with him) and from Abdulrahman ibn Tarafah. Al-Hafiz Ibn Hajar said about him: "He is reliable, as stated in Taqrib al-Tahdhib (p. 583)," and he is also mentioned in Ma'rifat al-Thiqat by Al-Ajli, Volume 2, p. 80, as an addition to Al-Muhaddith. Ibn Habban also mentioned him in Al-Thiqat, Volume 5, p. 92. Abdulrahman was narrated by Abu Al-Ashhab, Ja'far bin Hayyan, who is one of the six hadith collectors (as mentioned in Taqrib al-Tahdhib by Ibn Hajar, p. 198), and Salim bin Zari al-Ataridi, who is one of the Sahihain (i.e. Al-Bukhari and Muslim) (as mentioned in Taqrib al-Tahdhib by Ibn Hajar, p. 396). More than 20 people narrated from Abu Al-Ashhab, and three people narrated from Salim. Ahmad, Al-Nasa'i, and Al-Tabarani narrated the hadith of Salim, while

And it was recited in different ways: (Biwariqikum, literally: with your coins) by Abi Amr, Hamza, and Khalaf; (Biwarqum) by some of the people of Makkah; and (Biwariqikum) as in the rest of the recitations.

And the city: Ephesus. It was also said that it was: Tarsus (its name was in the pre-Islamic era: Ephesus, but after Islam, they called it: Tarsus).

{Let him look to which is the best of food} Ibn Abbas and Saeed Ibn Jubair said: the best food is meant to be an animal slaughtered according to the correct Islamic method, because most of them were Magians, and among them were believing people who concealed their faith. al-Ḍaḥḥak said: The most delicious. Muqatil Ibn Ḥayyān said: The best quality.

Yaman Ibn Raab said: the cheapest food. Qatada said: Good food. Ikrimah said: more food. The origin of the Arabic word (Azkaa, literally: the best) has the connotations of increase and growth.

The Arab poet said:

Our tribes are seven, and yours are merely three, and the seven is the best and smartest compared to three.

{and bring you provision from it} that is: food and sustenance. {and let him be cautious} that is: He should be gentle in buying and on his way to the city. {And let no one be aware of you} lest they should report to Daqianus about you.

[Qur'an 18: 20] ﴿Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever.﴾

The Almighty said: If they know where you are, ﴿they will stone you﴾,

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Ahmad, Al-Nasa'i, Abu Dawud, Al-Tirmidhi, Ibn Hibban, Al-Bayhaqi, Abu Ya'la, Al-Tabarani, Al-Tayalisi, Ibn Abi Asim, Ibn Al-Jawzi, and Al-Tahawi narrated the hadith of Abu Al-Ashhab.

- This hadith is authentic and has been classified as Hasan Gharib (i.e. a hadith that is good but has few narrators) by Al-Tirmidhi, who said: "This is a hadith that is Hasan Gharib, and we only know it from the hadith of Abdulrahman bin Tarafah." Abu Dawud was asked about the hadith and he said: "This is a hadith that people have narrated, and Sufyan (Al-Thawri) has four hadiths about it which the people of Basra talk about, so it is included in them." (as mentioned in Su'alat al-Ajri, Volume 2, p. 245).

Ibn Jurayj said: They insult you and harm you verbally. It was also said: They will kill you. And it was said: It was [862 / b] their habit of killing by stoning, which was the most insidious killing. Moreover, it was said: their potential danger was a rebuke. It was also said: They might beat you. {Or return you to their religion} their religion is disbelief. {And never would you succeed, then - ever} if you return to it.

[Qur'an 18: 21] ﴿And similarly, We caused them to be found that they would know that the promise of God is truth and that of the Hour there is no doubt. When they disputed among themselves about their affair and said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take over them a mosque.﴾

The Almighty said: ﴿And similarly, we caused them to be found﴾, so that the people of the city would discover their matter. ﴿that they would know that the promise of God is truth﴾, they were the people of Tandusis. {and that of the Hour there is no doubt. When they disputed among themselves}, ibn ʿAbbās, may God be pleased with them, said: 'They disputed about the building and the mosque, so the Muslims said: We would build a mosque over them because they followed our religion, and the polytheists said: We would build a structure over them because they are of our lineage.'

However, Ikrimah said: 'They disputed over souls and bodies, so the Muslims concurred that resurrection is for bodies and souls together; whereas others argued that souls only are resurrected, not bodies. So God Almighty resurrected them from their sleep and showed them that resurrection is for bodies and souls.' It was, furthermore, said: 'They debated over the duration of their stay in the cave,' whereas others said: 'They disputed over their number.'

{"Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take over them a mosque.} Those who prevailed in the matter with their cogent argument were king Tandusis and his companions.

[Verse: 22] ﴿They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the

unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muḥammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."﴾

The Almighty said: ﴿They will say three﴾, that is, once there were two men, Al-Sayyid and Al-Aqib, and their companions from the Christians of Najran were with the Prophet (PBUH, so the companions of the cave were mentioned, so Al-Sayyid said: 'There were three of them, the fourth was their dog Al-Sayyid followed the Ya'qubiyyan church. Al-Aqib said: 'They were five, the sixth was their dog.] Al-Aqib belonged to the Nestorian church. The Muslims said: 'They were seven, and their dog was the eighth.' So, God Almighty, approved the saying of the Muslims, and He, the Most High, said: { They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen}, that is, slander by conjecture lacking certainty.

{and they will say there were seven, and the eighth of them was their dog.} Some argued that this ' Waw ' in Arabic (Waw, literally: and) is for the number: 8, because the Arabs count: one, two, three, four, five, six, seven, and eight. For them, the end of the up-count was seven, as it is with us today, ten. It is similar to the Almighty's saying in Surat Al-Tawba (Repentance): ﴿The repentant, the worshipers, the glorifying, the fasting, the kneeling, the prostrating, the enjoining the right and forbidding the wrong. Similarly, God's saying in the description of the people of Paradise [863/a] ﴿until when they arrive it and its gates are opened﴾. Moreover, He said to the wives of the Prophet (PBUH), may God bless him and grant him peace: {widows and virgins}.

Other scholars argued that this (waw) (and) was used for final judgment and decision. God, the Most High, was speaking about their debate, so the speech was complete when He said: {and they will say there were seven.} Then, He said that the eighth of them was their dog, and the eighth does not come until after the seventh. Thus, this is the approval of the saying of the Muslims.

{Say: "My Lord is most knowing of their number} their accurate number. {no one knows them but a few}. Qatada said: Few people. Ataa said: By few, he means the People of the Scriptures.

(1)[1773] Abu Ali Al-Husayn Ibn Muhammad Ibn Ibrahim Al-Isfahani informed us that Abu Abdullah Muhammad Ibn Muhammad Ibn Ubaid

(1) **[1773] Evaluation of the chain of narrators:**

- It is very weak, as it includes Muhammad bin Muhammad bin al-Nu'man bin Shabal, who is extremely weak, and al-Hafiz described him as abandoned, and Yahya bin Abi Ruq is not trustworthy.
- The full narration was reported by al-Wahidi in "Al-Waseet" (3/142) from Ibn Hammad from Abu Mansur al-Muzakir from Muhammad bin al-Musayyab al-Arghyani with his chain of narrators.
- As for the statement "(I am one of those few, seven and the eighth is their dog)" without mentioning the names and the name of the dog, it was narrated by: Al-Tabari through the chain of 'Ikrimah from him, and the chain of Qatadah from him, and the chain of Ibn Jurayj from him in "Jami' al-Bayan" (15/226).
- Abd al-Razzaq narrated it from Mu'ammar from Qatadah who said: "Ibn Abbas used to say..." and he mentioned it in "Tafsir al-Quran" (1/337). Al-Tabari and Ahmad also reported it through their chains of narration. Ibn Abi Hatim reported it in "Tafsir al-Quran al-Athim" (7/2354). Refer to "Al-Fath al-Samawi" by al-Manawi (2/793).
- Al-Wahidi also reported it in "Al-Waseet" (3/143) through the chain of Jubayr from al-Ḍaḥḥak from Ibn ʿAbbās , and it was reported through weak chains of narrators, but its various chains of narrators are acceptable.
- Imam Ibn Kathir, may Allah have mercy on him, said when he mentioned some of its chains of narration in "Tafsir al-Quran al-Athim" (9/121): "These are authentic chains of narration to Ibn ʿAbbās, and they were seven." It was also reported by al-Tabarani in "Al-Mu'jam al-Awsat" (6/175) (6113) from Muhammad bin Muhammad bin al-Nu'man bin Shabal, also known as Abu Shubayl, from his father from Yahya from his father from al-Ḍaḥḥak from Ibn ʿAbbās .
- Al-Tabarani said: "This hadith was not narrated from Abu Ruq except by his son Yahya."
- Al-'Uqayli reported it in "Al-Du'afa" (4/422) from Muhammad bin Muhammad bin al-Nu'man from his father with it.
- He said: "As for the first statement '(I am one of those few)', it is authentic from Ibn Abbas, may Allah be pleased with him, but their names are not preserved from him."
- Al-Suyuti, may Allah have mercy on him, said in "Al-Durr al-Munthur" (5/393): "Al-Tabarani reported it in Al-Awsat with an authentic chain of narrators."
- Likewise, al-Manawi said in "Al-Fath al-Samawi" (2/793), but this chain of narrators is not authentic as mentioned before.
- Al-Haythami said in "Majma' al-Zawa'id" (7/53) about the hadith: "And it includes Yahya ibn Abi Ruqayq, who is considered weak. Perhaps Muhammad ibn Muhammad narrated it from his father, if the biography is for two people, then he shares it with Al-Musannaf and Al-Wahidi, and Allah knows best.

God Al-Jarjani said that Abu Abdullah Muhammad Ibn Al-Musayyib Al-Arghiani informed that: Muhammad Ibn Al-Nu'man Ibn Shibl Al-Bahili said that Yahya Ibn Abi Rouq, on the authority of his father, on the authority of Al-Ḍaḥḥāk, on the authority of Ibn ʿAbbās, may God be pleased with them both, regarding the Almighty's saying: {None knows them except a few﴾ He said: I am one of those few. They are Maxlmina, Tamlikha, Martus, Nabionis, Sarionis, Thawanus, and Kafishattus the shepherd.

The dog's name was Qatmir, a dog that was bigger than the poodle and below the kurd.

Muhammad ibn al-Musayyib said: The poodle is a Chinese dog. And he said: 'All narrators of the Prophetic traditions had heard and reported this tradition from me, except for those who were not able to do so.' He went on to say: 'Abu Amr Al-Hiri wrote on my authority as well.'

The Almighty said: ﴿So do not argue about them﴾, that is regarding their number and their status {except with an obvious argument} which is what God told him in His book about their news. {and do not inquire about them} anyone from the People of the Scriptures.

[Qur'an 18: 23] ﴿And never say of anything, "Indeed, I will do that tomorrow,"﴾.

[Qur'an 18: 24] ﴿Except [when adding], "If God wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

Ibn ʿAbbās, may God be pleased with them both, said: 'It means if you plan to do something tomorrow or swear to do something tomorrow, then say: God willing. If you forget to say 'God willing', then say it even after a year. This is God's education of His Prophet (PBUH); when he was asked about the three issues of the Companions of the Cave, the Holy Spirit, and Dhul-Qarnayn, he promised that he would answer tomorrow, and he did not say 'God willing.'

(1)[1774] Ibn Fanjaweh informed me that Musa Ibn Muhammad Ibn Ali said, Abdullah Ibn Muhammad Ibn Sinan said, Muslim Ibn Ibrahim said, Al-Arakil Ibn Abbad Al-Qaisi said [863/b] Abdullah Ibn Saʿīd Al-Maqbri, On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: ʻThe Messenger of God (PBUH) said: **(The faith of a servant is not complete until he says 'God's willing' with all his plans)**. ﴿ And remember your Lord when you forget﴾ so say 'God willing' if you had forgotten. Ibn ʿAbbās, Mujahid, Abu Al-Aaliyah and Al-Hassan said, its meaning is that once you forget to say 'God willing' and then remember, say it at once. Ikrimah said, 'It means: And remember your Lord when you get angry.'

(2)[1775] Al-Ḥusayn Ibn Muhammad Ibn Al-Ḥusayn informed us that

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(1) **[1774] Evaluation of the chain of narrators:** Subject.
The chain of narrators: Al-'Uqayli reported it in Al-Du'afa' 4/255 through the route of Hujjah bin Nusayr from Ma'arak, in which Al-'Ayyashi was mentioned. Perhaps it was normalized to the wording: "It is a sign of a servant's complete faith that he should exclude in every narration of his." He also said: "His narration is not authentic, and it should only be followed by those who consider it as such."
- Ibn 'Adi reported it in Al-Kamil 6/451, saying: Abu Ya'la informed us, Muhammad bin Abi Bakr informed us, Muslim informed us from Ma'arak, and mentioned it.
- He also said: After he had mentioned several narrations, all of them are not preserved.
- Ibn Al-Jawzi reported it in Al-Mawdu'at 1/197-198 (284) with its chain of narrators to Al-Hasan bin Sufyan in the wording of "It is a sign of complete faith..." Then he said: "This is a fabricated hadith."
- Al-Daylami reported it in Musnad Al-Firdaws as in Al-Lalay Al-Masnu'ah 1/42 through the route of Dawud bin Al-Mahbar -who is unreliable- from Ma'arak, and mentioned it in the same wording reported by Al-'Uqayli.
- Al-Suyuti also mentioned the hadith in Al-Lalay Al-Masnu'ah 1/42.
- There is a difference between the hadith reported by Ibn Al-Jawzi and the one reported by Al-Daylami. Al-Dhahabi commented on the one reported by Al-Daylami in Al-Mizan Al-Itidal and said: "The problem with it is due to Dawud bin Al-Mahbar, as he is unreliable. Refer to Al-Nukat Al-Badi'at 'ala Al-Mawdu'at by Al-Dhahabi (p. 37)." Al-Shawkani also mentioned the hadith in Al-Fawa'id Al-Mujmu'ah (p. 453) and said: "It is fabricated." Similarly, Ali Qari commented on it in Al-Asrar Al-Marfu'ah (p. 150) and said: "It is rejected." Ibn 'Iraq also mentioned it in Tanzih Al-Shari'ah 1/152, and Al-'Ajluni mentioned it in Kashf Al-Khafa' 1/253.

(2) **[1775] Evaluation of the Chain of Narrators:** Some narrators are missing.
Chain of Narrators: This source was not found in any other work.

Muhammad Ibn Hibbān Ibn said, Muhammad Ibn Othman Al-Aqbi said, Ishaq Ibn Zakariya Al-Banani said, Abd Al-Samad Ibn Hassan said, Wahb said: ‘ It is written in the Bible, O son of Adam, Remember me when you get angry, I remember you when I get angry, so I don’t befall you with My punishment. If you are wronged, do not seek victory for yourself; for my victory for you is better than your victory for yourself.

al-Ḍaḥḥak and Al-Suddi said: ‘This is in prayer, as Prophet Muhammad (PBUH) said: **‘Whoever forgets a prayer or sleeps and misses it, he should pray it once he remembers.’**

The people of Sufism said its meaning is ‘Remember your Lord once you forget everything other than Him, because the remembrance of God is only achieved after forgetting everything other than Him.’ This argument is supported by the viewpoint of Dhul-Nun Al-Misri: ‘Whoever wholeheartedly remembers God, he forgets everything else during His remembrance of God. So, if he forgets everything while remembering God, God will in turn endow him with everything. Furthermore, it was said that it means: ‘Remember your Lord if you abandon His remembrance, and to forget remembring God is to stop to mention Him.’

{and say, “Perhaps my Lord will guide me to what is nearer than this to right conduct.”} That is, God teaches His Prophet (PBUH) to supplicate Him to be guided firmly on a path that is closer to Him. Others argued that it means: Perhaps God will guide me closer to what I promised you. That is why I say now: God willing. Others viewed that God Almighty commanded His Prophet (PBUH) to remind him if he forgot something and to ask Him to remind him so he remembers, or to guide him to what is better for him than remembering what was forgotten. Others argued that it was when the disbelievers challengingly asked Prophet Muhammad (PBUH) about the story of the Companions of the Cave, God Almighty commanded him to tell them that God Almighty would give him clear arguments on the validity of his prophethood. Then God Almighty fulfilled His promise to him when He

unveiled the unseen news of the People of the Cave, in a better, wiser, and well-knit narrative.

Others viewed that 'God willing' is a saying he was commanded to. So, if one utters it after he has forgotten it, then one's repentance from that [864/a] is to say: Perhaps my Lord will guide me to what is nearer than this to right conduct.

[Qur'an 18: 25] ﴿And they remained in their cave for three hundred years and exceeded by nine.﴾

The Almighty said that the Companions of the Cave stayed 309 years inside the cave. However, some scholars argued that the Jewish were the ones who said so. They also went on to argue that if it were a statement by God about the length of their stay in the cave, He would not have said: {Say, "God is most knowing of how long they remained.} This was Qatada's viewpoint as well, and it is evidenced by the recitation of Ibn Masoud, may God be pleased with him (and they said they remained in their cave). Matar Al-Warraq said in this verse that the period was stated by the Jews, so God Almighty answered them, and said: ﴿Say: God is most knowing of how long they remained.﴾

On the other hand, others argued that it was a statement by God Almighty about the extent of their stay in the cave. They went on to say that the meaning of His saying, the Most High: ﴿Say, God is most knowing of how long they remained.﴾ is that the Jewish said at the time of the Messenger of God (PBUH): **'The youth stayed three hundred and nine years since the time they entered the cave to this day.** In reply to them, God said: ﴿Say, God is most knowing of how long they remained.﴾

al-Kalbī said: 'The Christians of Najran said: As for the three hundred years, we know them, and as for the nine, we have no knowledge of them, so it was revealed: ﴿Say, "God is most knowing of how long they remained."﴾

And they differed in the wording of the Almighty's saying: ﴿Three hundred years﴾, so al-Ḍaḥḥak and Muqatil said: It was revealed in the beginning without the word 'years,' so, people wondered: Days, months, or years? So, {years} was revealed.

[Qur'an 18: 26] ﴿Say, "God is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone.﴾

The Almighty said He is Omniscient of the unseen of the heavens and the earth, whether heard or seen. The people of the earth and the creatures in the heavens would not find another protector other than God. There is another recitation of this part of the verse: {and He shares not His legislation with anyone}, as Ibn Aamer recited it as an imperative sentence to Prophet Muhammad (PBUH), with the meaning: {And do not associate partners to Him.}

[Qur'an 18: 27] ﴿And recite, [O Muḥammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.﴾

The Almighty said: {And recite} meaning 'and read', O Muhammad, {what has been revealed to you from the Book of your Lord} means: the Qur'an, and follow what is in it.

{There is no changer of His words}. Al-Kalbi said: The Quran cannot be changed. However, Muhammad Ibin Jarir said: It means: There is no change to what He promised the people of His disobedience and the violators of His book.

[Qur'an 18: 28] ﴿And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.﴾

Regarding His saying, the Almighty: {And keep yourself patient with}, the commentators said: It was revealed about Uyaynah ibn Hisn al-Fazari, and that was because he came to the Prophet (PBUH) before he embraced Islam. He had Suhaib, Khabab, Ammar, Amer ibn Fahira, Mahj'a, and Salman al-Farisi. Salman, may God be pleased with him, was wearing a sweat-soaked cloak, with a wicker cloth in his hand cutting and weaving it.

So Uyaynah said to the Prophet (PBUH): Doesn't the smell of these people harm you, O Muhammad? Their stink really hurt us. Then he said: We are the masters and nobles of Mudar, so if we accept Islam or refuse it, the people will follow suit. So God the Most High revealed: {And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face}. Thus, God delineated their characteristics as they worship and remember {their Lord in the morning and evening} the two ends of the day {seeking His face} meaning: they desire God only, out of fear of God and abandoning hypocrisy. Qatadah said: It means the morning and afternoon prayers. Ka'b al-Ahbar said: I swear to God, they are the people of the prescribed prayers, referring to Muslims. Qatada said: This verse was revealed about the Companions of the Suffa (Mystics), and they were seven hundred poor men in the mosque of the Messenger of God (PBUH) who had committed themselves to him, not returning to trade, to farming, or to their animals, praying one prayer and waiting for another.

Qatada said: When this verse was revealed, the Prophet (PBUH) said: **'Praise be to God who made among my nation those with whom I commanded to be patient.'** ﴿And let not your eyes pass beyond them﴾ that is, do not turn away from them and be distracted by others. {desiring adornments of the worldly life} means: accompanying the rich, presidents, and nobles.

The whole meaning of the verse is a command by God to His Prophet not to be away from the believers by the temptation of the adornment of the life of this world. However, it is not stating that Prophet Muhammad (PBUH) was actually distracted by or indulged in the details of the worldly life and its temptations.

{and do not obey one whose heart We have made heedless of Our remembrance} that is, We left his heart and made him forget our remembrance. Abu Al-Aaliyah said: by those who forgot God's remembrance, the verse referred particularly to Umayyah Ibin Khalaf Al-Jamahi. Others said: It referred to Uyaynah Ibn Hisn.

{and who follows his desire and whose affair is ever [in] neglect.} Qatadah, Al-Ḍaḥḥāk and Mujahid said: 'in neglect' means 'waste.' David said: 'regret.' Khabab said: 'ruin.' Ibn Zaid said: 'contrary to the truth.' Muqatil Ibn Ḥayyān said: 'excessive.' Al-Akhfash said: 'exceeding the limit.' Fur said: negligence.' And it was said: 'void.' [865/a] Abu Zaid Al-Balkhi said: 'indulged into evil.]

[Qur'an 18: 29] ﴿And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.﴾

The Almighty said: ﴿And say, 'The truth is from your Lord﴾. It is God's command to His Prophet to inform his people that faith, Qur'an, and the prophethood of Muhammad are the truth from God, there is no doubt about them.

The meaning of the whole verse: O Muhammad, tell those whose hearts We have neglected from Our remembrance that what has been revealed to them from their Lord is the truth. He is able to grant them success and failure. He can guide them or mislead them. He guides whom He wills and believes, and misleads whom He wills and then disbelieves. It is not for me, Muhammad, to interfere in that, and I cannot expel the believers to satisfy your whims. If you wish, believe, and if you wish, disbelieve. If you disbelieve, then your Lord has prepared for you a fire whose canopies will surround you, and if you believe and obey, you will have what God Almighty has described to those who obey Him.

The Almighty said: ﴿so whoever wills - let him believe; and whoever wills - let him disbelieve.﴾ It is not voluntary or optional, but rather it is a threat and a warning, as He said: {Do whatever you want}. Ibn Abbas, may God be pleased with them both, said: It means that no one believes except in the will of God, and does not disbelieve except in His will as well, which fits into His other saying, the Almighty: ﴿And you do not will except that God wills, Lord of the worlds.﴾

﴿Indeed, We have prepared﴾ made ready {for the wrongdoers} the unbelievers {fire} which indicates that the Hellfire has been created; Because

if it weren't ready and well-prepared, then the reporter would have been a liar, but God is the one to whom be ascribed all the perfection.

As for the Almighty's saying: ﴿whose walls will surround them,﴾ narrated Abu Sa'id Al-Khudri, may God be pleased with him, on the authority of the Prophet (PBUH), who said: **'The walls of fire are four densely packed to the extent that the denseness of each is a distance of forty years.'** Ibn ʿAbbās, may God be pleased with them, said: 'It is a wall of fire.'

Al-Kalbi said: 'It is a neck-like circle that emerges from the fire and surrounds the infidels like a barn.' Al- Quṭaybī said: 'The pavilion is the room that is around the tent. Al- Quṭaybī said: 'It is like an encompassing pavilion.' In this context, it is a smoke that surrounding the infidels on the Day of Resurrection and it is what God Almighty mentioned in Surat Al-Mursalat: ﴿Go into the shade of three branches.﴾

{And if they call for relief} [865/b] because of their extreme thirst, {they will be relieved with water like murky oil}. (1)[1776] Abdullah Ibn Hamid Al-Wazzan informed us: Muhammad Ibn Al-Tayyib ibn Al- ʿAbbās said: Al- Husayn Ibn Idris

(1) **[1776] Evaluation of the Chain of Narrators:**

- Weak: It includes Muhammad ibn al-Tayyib ibn ʿAbbās, who was not found, and also includes Darrāj and Rushdīn, who are weak narrators.

Chain of Narrators:

- This hadith was narrated by al-Tirmidhi in the Book of the Description of Hell, Chapter: What was reported about the drinking of the people of the Fire (2584), from Suwaid bin Ghafalah. And it was narrated by Abu Karib from Rushdīn bin Sad bin Ubaydah (2581) in the Book of Tafsir al-Quran, Chapter: From the Surah "A man came asking for help" (3322). It was also narrated by al-Baghawi in Maalim al-Tanzil (5/168) from the route of Ibn al-Mubarak, and by al-Tabari in Jami al-Bayan (15/239) from the route of Ibn Wahb from Amr bin Al-Harith, and by Ahmad in al-Musnad (3/70-71) (11672) from the route of Ibn Luhayah from Darrāj, and by al-Hakim in al-Mustadrak (2/544) from the route of Ibn Wahb from Amr, and by Ibn Hibban in his Sahih as mentioned in al-Ihsan (16/514), and by al-Wahidi in al-Wasit (3/146) from the route of Ibn Luhayah from Darrāj. This hadith was also narrated by Abd ibn Humayd in al-Muntakhab (p. 290), and by Abu Yala in his Musnad (2/520) (1375), and by Ibn Abi Hatim in Tafsir al-Quran al-ʿAzim (7/2358).
- This hadith is weak because it is based on Darrāj, who is a weak narrator as previously mentioned.

said: Suwaid Ibn Nasr said: Abdullah Ibn Al-Mubarak told us, on the authority of Rushdin Ibn Sa'id, he said: Amr Ibn Al-Harith told me, on the authority of Abi Al-Samh, on the authority of Abi Al-Haytham, on the authority of Abi Sa'id Al-Khudri, may God be pleased with him, on the authority of the Prophet (PBUH) in his comment on that water looking like murky oil, saying: 'It is like the sediment of oil, and when they are brought close to it, the skin of their faces falls therein.' Ibn ʿAbbās, may God be pleased with them both, said: 'It is thick water like oil sediment.' al-Aʿmash said: 'It is the oil dregs.' Mujahid said: 'It is pus and blood.' Al-Ḍaḥḥāk said: murky oil is like black water, and Hell is black, its water is black, its trees are black, and its people are black.' Abu Ubaidah said: 'It is all the minerals of the earth that can be melted.'

(1)[1777] Abdullah Ibn Hamid Al-Isfahani and Shuaib Ibn Muhammad Al-Bayhaqi told us: Makki Ibn said: Ahmed Ibn Al-Azhar said: Rawh Ibn Ubadah told us, on the authority of Sa'id, on the authority of Qatada, said: 'It was mentioned to us that Ibn Masoud, may God be pleased with him, was gifted a watering pot of gold and silver, so he ordered a groove to be dug into the ground, then he threw logs of wood into it, then he threw that watering pot into it until it foamed and melted. He said: Do you see this? They said: Yes, he said: We have not seen in this world anything like the murky oil, prepared for the unbelievers in the Hellfire, but this gold-silver pot when it foamed and melted.

Sa'id Ibn Jubair said: Murky oil is that hot oil that has just lost its heat. Abu Ubaidah said: I heard Al-Muntaga Ibn Al-Minhal mention a man, and said: 'He is more detested to me than black and murky oils. He was asked: What is a murky oil? He replied: The murky oil looks like the sediments descending from the sides of a loaf of bread being baked in fire. It is reddish like pomegranates and embers.

(1) **[1777] Evaluation of the Chain of Narrators:**
- Weak due to a gap between Qatada and Ibn Masud (may Allah be pleased with him). Qatada did not meet him and did not name his narrator. Also, there are two sheikhs in the chain, the first of whom was not mentioned in terms of criticism or praise, and the other is unknown. **Chain of Narrators:** This hadith was narrated by al-Tabari in Jami al-Bayan (15/239-240), and by Ibn Abi Hatim in Tafsir al-Quran al-`Azim (7/2359) in an abridged form.

{which scalds [their] faces} Sa'id Ibn Jubair said: If the people of Hell feel hungry, they seek food from the Zaqqum tree. Once they eat from it, the skins of their faces are completely snatched away. If an old acquaintance passes by them, he would have recognized the skins of their faces. Then they are exhausted by thirst, and they seek help, so they are rescued by water like murky oil, an oil whose heat has just ended, and when they approach it by their mouths, the flesh of their faces, from which the skins have fallen off, will be grilled.

{Wretched is the drink, and evil is the resting place.} Ibn Abbas, may God be pleased with them both, said: a resting place is an abode. Mujahid said: it is a gathering place. Ataa` said: home. And [866/a] it was said: a resting place here means 'a bed.' Al-Qutaybi said: a council. The origin of the Arabic word 'murtafaq,' meaning 'a resting place' connotes the meaning 'leaning on the elbow for rest.' The Arab poet said:

{Resting on her elbow, she wondered: Isn't there a boy who drives the gazelles for the afternoon pasturing?}

[Qur'an 18: 30] ﴿Indeed, those who have believed and done righteous deeds -, We will not allow to be lost the reward of any who did well in deeds.﴾

His saying, the Almighty: ﴿Indeed, those who believe and do righteous deeds, We do not waste their reward,﴾ but rather we reward them.

[Qur'an 18: 31] ﴿Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.﴾

Then, He mentioned the reward and said: 'Those will have the Gardens of Eden which is the residence. Underneath them flow rivers putting on precious bracelets.' Sa'id Ibn Jubair said: 'Each of them shall be decorated with three bracelets, one of silver, one of gold, and one of pearls and rubies.' Moreover, God Almighty said about their reward, ﴿they will wear green garments of fine silk and brocade﴾. The brocade is that kind of thick silk. It was said that the Arabic word 'Istabraq' (Brocade) is an Arabized Persian word. {reclining

therein} in the gardens {on couches} which are the beds in the chambers. {Excellent is the reward} means: Paradise.

[Qur'an 18: 32] ﴿And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.﴾

With regard to the above-mentioned verse, scholars differed as who this verse meant. Some argued that it was revealed about two brothers from the people of Makkah from Bani Makhzum: one of them: a believer, Abu Salamah Abdullah Ibin Abdul Asad Ibin Abdul Yaleel, and he was the husband of Umm Salamah, may God be pleased with her, before the Prophet (PBUH). The other: an infidel, Al-Aswad Ibn Abdul-Asad Ibn Abdul-Yalil. It was also said that this verse was revealed about the Prophet (PBUH) and the polytheists of Mecca. It was also said that it was a parable of Uyaynah Ibn Hisn and his companions, and in Salman and his companions, may God be pleased with them, as a comparison to two men from the Children of Israel [866 / b]. Muqatil said: "Tamlikha", and the other was an infidel, and his name was "Fatros". Wahb said: Qatfir, and they are the two whom God Almighty described in Surat Al-Safat, and their story was as follows:

(1)[1778] Abu Amr Ahmad Ibn Abi Al-Furati informed us that Muhammad Ibn Imran said that Al-Hassan Ibn Sufyan said that Habban Ibn Musa said

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(1) **[1778] Evaluation of the chain of narrators:**

- Weak, with the presence of the sheikh of the compiler, and I did not find any criticism or praise of it, and there is Muhammad bin Imran, whom I could not confirm.

Chain of Narrators:

- I did not find it supported, and it is in "Ma'alim at-Tanzil" by Al-Baghawi 5/170, and "Tafsir Al-Maqatil" 2/584-586, and he mentioned it more briefly than here, with a slight difference.
- Al-Qurtubi attributed it in "Al-Jami 'li Ahkam al-Quran" 10/399 for Al-Tha'labi and Al-Qushayri. Al-Zamakhshari mentioned it in "Al-Kashaf" 2/389. Ibn Al-Jawzi mentioned it very briefly in "Zad Al-Masir" 5/97. Al-Khazin mentioned it in "Lubab Al-Ta'wil" 3/164, and Al-Balkhi mentioned it in "Al-Bidayah wa Al-Tarikh" 1/273.
- The story is from the words of 'Ataa', and Ibn Al-Jawzi mentioned that he narrated it from Ibn 'Abbas, and it is Mursal in any case, and the news is from the stories of the Children of Israel.

that Abdullah Ibn Al-Mubarak said, on the authority of Muammar, on the authority of Ata Al-Khorasani:

'Two men were partners in a business worth eight thousand dinars that, it was said, they had inherited from their father. They were brothers, so they divided it. One of them bought land for a thousand dinars, so the other said: Oh God, so-and-so has bought land for a thousand dinars, then I will buy land from you in Paradise for a thousand dinars. So he spent one thousand dinars in charity. Then his brother built a house for a thousand dinars, so he said: O God, so-and-so built a house for a thousand dinars, and I will buy a house from you in Paradise for a thousand dinars. So he spent one thousand dinars in charity. Then the rich brother married a woman and spent a thousand dinars on her. The second brother said: O God, so-and-so married a woman for a thousand dinars, and I propose from the women of Paradise for a thousand dinars. So he spent one thousand dinars in charity. Then the rich brother bought servants and goods for a thousand dinars, and the second said: O God, so-and-so bought servants and goods for a thousand dinars, I will buy from you servants and goods from Paradise for a thousand dinars. So he spent one thousand dinars in charity. Then he was struck by severe poverty, so he thought of resorting to his brother in the hope of helping him, so he sat for him on his way until he passed by him. When his brother recognized him, he asked: What is your business? He replied: Poverty afflicted me after you left. I came to you so that you might help. His brother asked: 'Where is your money that we fairly divided among us? After he had narrated his story of giving charity for the sake of God, the rich brother arrogantly said: 'Are you among those who believe in God?! Get out of my face, I will not give you anything.' So he expelled him, and both of them were doomed to die. Therefore, some verses of the Quran were revealed about them from Surat Al Saffat (Lined up Angels): {And they approached one another, inquiring of each other (50) and one of them said: Indeed, I had a companion [on earth] (51) Who would say, 'Are you indeed of those who believe?} till God's saying: {So he looked up and saw him in the midst of Hellfire}. The current verse from Surat Al Kahf (The Cave) was also revealed on their occasion.

[Qur'an 18: 33] ﴿Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.﴾

God, the Almighty said that both gardens have yielded their fruit completely, with no loss at all. God Almighty has also slashed a river to gush through the two gardens.

[Qur'an 18: 34] ﴿And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."﴾

Ftaros had fruits yielded from the two gardens. The term 'fruit' might also mean plenty of money. Mujahid argued that 'fruit' in this context means 'Gold and silver,' whereas Ibn Abbas, may God be pleased with them, said it means: Different types of money. Qatada said: It means from all the money revenues. Ibn Zayd said: The original fruit. {And he said to his companion} the believer {while he was conversing with him} answering him: {I am more than you in wealth and mightier in men} meaning: clan and group. Qatadah said: servants and attendants. However, Muqatil said that 'men' in this context means 'children,' as it fits into the God's saying describing him later: {If you think that I am less than you in wealth and children}.

[Qur'an 18: 35] ﴿And he entered his garden while he was unjust to himself.1 He said, "I do not think that this will perish - ever.﴾

The Almighty said: ﴿And he entered his garden﴾ means: Fatros, holding his Muslim brother's hand to go around it to show it to him in order to amaze him with its beauty, {while he is unjust to himself} with his disbelief. Then he arrogantly said 'I do not think that this will perish - ever.'

[Qur'an 18: 36] ﴿And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.﴾

{And I do not think the Hour} the Resurrection {will occur}. Then, he made another wish from God Almighty doubtfully and in disbelief, so he said: ﴿And even if I turn back﴾ means: I go back in the Hereafter {to my Lord} and I return to Him in the Resurrection Day ﴿I will surely find better

than this﴾, that is, in the Paradise that he unjustly thinks awaiting him. {as a reward} that is home and accommodation. He falsely thinks that because God has bestowed upon him a great garden in this worldly life, He will necessarily gift him a greater one in the Hereafter.

[Qur'an 18: 37] ﴿His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?﴾

The phrase {His companion} in the above verse means 'his Muslim brother who debated with the landlord's false beliefs saying: 'Do you disbelieve in He who created you} i.e., He created your father and originated you {from dust, then} He created you {from a sperm-drop} that is the water of a man and a woman {then He proportioned you into a man} that is, He fashioned you into a human being.

[Qur'an 18: 38] ﴿But as for me, He is God, my Lord, and I do not associate with my Lord anyone.﴾

{But as for me, He is God, my Lord}that is the Muslim brother states clearly that he believes in God, the one and the only. He went on to say that he would never dare to ascribe partners to God.

[Qur'an 18: 39] ﴿And why did you, when you entered your garden, not say, 'What God willed [has occurred]; there is no power except in God? Although you see me less than you in wealth and children,﴾

The Muslim brother said, 'And had it not been for when you entered your garden, you would have said, God willing.' The phrase 'God will' or 'God willed' metaphorically means what God wills has happened, and what He wills not, will never be.

As for the Almighty's saying ﴿There is no power except with God﴾, (1)[1779] Abu Amr Al-Furati informed us that Al-Haytham Ibn Kulaib said

(1) **[1779] Evaluation of the chain of narrators:**
- Very weak, it cannot be used as evidence, as it includes Al-Hajjaj, who is unanimously agreed upon his weakness, and it includes Abu Bakr Al-Hadhli, who is abandoned.

Chain of Narrators:
- Ibn Al-Sunni narrated it in "Amal Al-Yawm wa Al-Laylah" (106) (207), and Sheikh

that Al-ʻAbbās, Ibn Muhammad Al-Douri said that Al-Hajjaj Al-Fassati said that Abu Bakr Al-Hudhali informed us, on the authority of Thumamah Ibn Abdullah Ibn Anas, On the authority of Anas Ibn Mālik, may God be pleased with him, that the Prophet (PBUH) said: **'Whoever sees something admirable and says: God willing, there is no power except with God, it will not be hurt or damaged.'** And the noble verse ends with the response of the Muslim brother: You think I am less than you in wealth and children.

[Qur'an 18: 40] ﴿It may be that my Lord will give me [something] better than your garden and will send upon it a [disastrous] penalty from the sky, and it will become a smooth, dusty ground,﴾

The Muslim brother continued his argument saying 'Perhaps my Lord will gift me in the Hereafter something better than your garden and befall yours with {a penalty from the sky}. In explaining the term ' penalty,' Qatada and ad-Ḍaḥāk said: Torment. Ibn 'Abbās, may God be pleased with them both, said: Fire. Ibn Zayd said: A punishment from God that he fulfills. Al-Akhfash and Al-Qutaybi said: Archery from the sky. {and it will become a smooth, dusty ground} Qatada said: Smooth soil with no vegetation on. Mujahid said: huge sand and dirt.

Ibn 'Abbās, may God be pleased with them both, said: Like dust.

[Qur'an 18: 41] ﴿Or its water will become sunken [into the earth], so you would never be able to seek it.﴾

{will become sunken} that is: sinking, discontinued, going deep under the ground so that neither hands nor buckets can reach it. {You will never be able to seek it} that is after it is gone and depleted.

[Qur'an 18: 42] ﴿And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had

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Al-Islam Ibn Taymiyyah mentioned it in "Al-Kalim Al-Tayyib," saying: "It is mentioned from the Prophet (peace be upon him), then he mentioned it on page 96, and Sheikh Al-Albani and Sheikh Abdul Qadir Al-Arna'out in their verification of "Al-Kalim Al-Tayyib" (244), and no one narrated it except Ibn Al-Sunni.

- Ibn Al-Sunni narrated it from Hajjaj bin Nasir through Al-Hadhli. The Hadith is weak.

collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone.﴾

{And his fruits were encompassed} that is the fruits of his garden, which are all kinds of fruits, perished and were destroyed. Mujahid said: His fruits were in gold and silver, and that is why God Almighty sent fire upon them, destroying the garden and engulfing its water. After the destruction of his garden, the disbelieving companion regretted all the wealth he had spent on his garden in vain. He beheld it and found it ﴿collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone.﴾

[Qur'an 18: 43] ﴿And there was for him no company to aid him other than God, nor could he defend himself.﴾

God Almighty said: ﴿And there was for him no company.﴾ Hamza and Al-Kisa'i recited the Arabic verb ('kana') (meaning: was) as ('yakun'), not as ('takun') as in the current recitation, with no difference in meaning. {Company} a group {to aid him other than God} preventing him from God's punishment. {nor could he defend himself} that is he was not victorious, but rather was helpless abstaining from taking revenge.

[Qur'an 18: 44] ﴿There the authority is [completely] for God, the Truth. He is best in reward and best in outcome.﴾

The Almighty said: ﴿There the authority﴾ means: on the Day of Resurrection. The English word 'authority' means in Arabic (walaya)' however, Al-A'mash, Hamza and Al-Kisa'i read it as (Wilaya) which still denotes the same meaning as 'effective control and power.'

Al-Qutaybi said: On the Day of Judgment everybody will seek authority and forgiveness from God and believe in Him, and disavow what they used to worship.

{He is best in reward} for His servants and those who obey Him {and best in outcome} that is God the Almighty is the best consequential resort for His servants in the Hereafter when they return to Him.

[Qur'an 18: 45] ﴿And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it1 and [then] it becomes dry remnants, scattered by the winds. And God is ever, over all things, Perfect in Ability.﴾

The meaning of the noble verse: 'God the Almighty addresses His Prophet (PBUH) saying O Muhammad, as for those affluent polytheists who asked you to expel the poor believers set for them the similitude of the life of this world, as 'rain' that We sent down from the sky.' Traditionally, wise men say: God likened the world to water, because water does not settle in a place, and the world is also changing and does not remain for anyone. Because water does not keep in one form, so does the world. Because no one can enter the water without getting wet, the same applies to the world, and no one is safe from its affliction and temptation. Also once water is in sufficient quantity, it is beneficial, but if it exceeds its limit, it is harmful and fatal; so is the world in which contentment is beneficial and greed is harmful. Then the Almighty says ﴿so it mingled with it﴾ with water. ﴿and it becomes dry remnants﴾, Ibn ʿAbbās, may God be pleased with them both, said: withered. al-Ḍaḥḥak said: brittle. Al-Akhfash said: crumbled. ﴿scattered by the winds﴾ [868/b].

Ibn ʿAbbās, may God be pleased with them both, said: blown away by the wind. Ibn Kisan said: going to and fro. Al-Akhfash said: raised by the wind. Abu Ubaidah said: separated and scattered by the wind. Al-Qutaybi said: Blown up. {And God is ever, over all things, Perfect in Ability} that is God is powerful over all things.

[Qur'an 18: 46] ﴿Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord1 for reward and better for [one's] hope.﴾

The meaning of the noble verse is that God Almighty says, "The money and children that Uyaynah Ibin Hisn and his companions are proud of, like other nobles and rich people, are nothing but ﴿the adornment of the worldly life﴾ and they cannot be considered among man's preparations for death or meeting his

Lord in the afterlife. But ﴿the enduring good deeds﴾ are those done by poor and freed-from-slavery people like Salman Al-Farisi and his companions.

Scholars differed as to the meaning of "enduring deeds" as follows:

Ibn ʿAbbās, Ikrimah, Mujahid and al-Ḍaḥḥak said: What is meant by it is glorifying Lord by saying: "Glory be to God," "Praise be to God," "There is no god but God," and "God is great." This meaning is evidenced by what Muslim Ibn Ibrahim narrated, on the authority of Abu Hilal, on the authority of Qatada, that the Prophet (PBUH) took a branch and shook it until its leaves dropped down, then he said: **{If a Muslim says 'Glory be to God', and 'praise be to God', and 'there is no god but God', and 'God is great', his sins will be scattered exactly as these leaves have just scattered. Be sure to recite these glorifications, O Abu Darda', before you die, for they are among the treasures of Paradise, the purest words, and they are the 'enduring deeds.'}**[1]

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(1) **Evaluation of the chain of narrators:** Weak:
- It includes Abu Hilal Al-Rasibi, who is lenient, and he was weakened in Qatadah's hadith in particular, and the hadith is Mursal from Qatadah as well.

Chain of Narrators:
- Ibn Majah narrated it, Book of Manners, Chapter of the Virtue of Tasbih (3813). Abu Al-Darda' said: The Messenger of Allah (peace be upon him) said to me, "You should say: Subhan Allah, Al-Hamdu Lillah, La Ilaha Illa Allah, and Allah is the Greatest, for they will remove sins as leaves fall from trees." The Hadith is weak as it includes 'Umar bin Rashid. Al-Hafiz Ibn Hajar said: Weak, in "Taqrib Al-Tahdhib" (718).
- However, it is supported by the Hadith of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) took a branch and shook it, but it did not shed its leaves. He shook it again, but it still did not shed its leaves. Then he shook it a third time and it shed its leaves. The Prophet (peace be upon him) said: "Verily, Glorified be Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest. Sins fall off (of the servant) just as the leaves of a tree fall off." This Hadith was reported by Ahmad in al-Musnad (3/152, 12534), al-Bukhari in al-Adab al-Mufrad (634), and al-Harith ibn Abi Usamah as stated in al-Baghawi's "al-Baghya al-Bahiyya" (2/946), all of them through the route of Sinan bin Rabia al-Bahili from Anas. Sinan was regarded as having sound hadiths in both transmitters and evidences, and Al-Hafiz Ibn Hajar described him as truthful with gentleness. Al-Bukhari reported the Hadith also, and paired it with another one. (See "Taqreeb al-Tahdheeb" by Ibn Hajar, p. 417)
- At-Tabarani reported this Hadith in "Al-Dua" (3/1563) through the route of Sinan, and in 3/1564 through the route of Ash'ath bin Jabir al-Hadhani from Anas. In its chain is

Othman Ibn Affan, Ibn Omar, Sa'id ibn al-Musayyib, and Ata Ibn Abi Rabah said: The 'enduring deeds' are supplications of God by saying: 'Glory be to God,' 'praise be to God,' 'there is no god but God,' 'God is great,' and 'there is neither might nor power except with God.' This is supported by (1)[1780] What

Nafi' bin Khalid al-Tahi, whom al-Bukhari and Ibn Abi Hatim have mentioned without criticism or praise. Ibn Hibban reported it in "Al-Thiqat" (9/210).

- Al-Tirmidhi reported it in "Al-Da'awat" (3533) through the route of Al-A'mash from Anas, but he did not hear it from him. In its chain is Muhammad bin Humaid al-Razi, who is weak. (See "Taqreeb al-Tahdheeb" by Ibn Hajar, p. 839) It is also mentioned in the narrations of Imam Ahmad in "Al-Tafsir" (3/120) and was reported by Ibn Mardawayh, as mentioned in "Al-Durr al-Muntathur" by Al-Suyuti (4/408).
- Therefore, the Hadith is authentic through its chains, and Allah knows best.

(1) [1780-1781] Evaluation of the Chain of Narrators:

- The chain of narrators for this hadith is weak. It includes Salih bin Muhammad al-Tirmidhi, who is accused of fabricating hadiths, and al-Qasim al-Umari, who is abandoned. There are also some narrators whose authenticity is unclear due to incorrect spelling of their names.

Chain of Narrators:

- I did not find anyone who narrated this hadith from Ibn Umar, but there are some supporting sources to it. The first source is Abu Hurairah, and the hadith was narrated by:
- A) Al-Nasai in "Amal al-Yawm wal-Laylah" from "al-Sunan al-Kubra" 6/212 (10684), in the chapter of the reward of whoever glorifies Allah with one hundred tasbeeh, tahmeed and takbeer, and it includes Mjunabat without introduction.
- B) Al-Hakim in "Al-Mustadrak" 1/725, and it includes Mjinayat and introduction. He said: "This is a sahih (authentic) hadith according to the conditions of Muslim, and they did not narrate it, and Al-Dhahabi agreed with him."
- C) Al-Tabari in "Jami' al-Bayan" 15/255 summarized.
- D) Al-Tabarani in "Al-Mu'jam al-Saghir" 1/249 (407), and it includes "There is no power or might except with Allah." It is not included in Abu Hurairah's narration except in the compilation of Al-Musannaf and Al-Tabarani.
- E) Ibn Abi Hatim in "Tafsir al-Quran al-Azim" 7/2364, and Ibn Mardawayh, as in "Al-Durr al-Munthoor" by Al-Suyuti 4/408, but the phrase "There is no power or might except with Allah" is not included in Abu Hurairah's narration except in the compilation of Al-Musannaf and Al-Tabarani.
- F) As for the second source, it is the hadith of Aisha, and it is identical to the narration of Ibn Umar with the addition of "There is no power or might except with Allah," but instead of "Mjunabat" it says "Mahsinat". It was narrated by Ibn al-Mundhir and Ibn Mardawayh, as in "Al-Durr al-Munthoor" by Al-Suyuti 4/409.
- G) As for the third source, it is the hadith of Anas, and it was narrated by Ibn Mardawayh as in "Al-Durr al-Munthoor" by Al-Suyuti 4/408-409, and it was narrated by Al-Wahidi in "Al-Waseet" 3/151 from the route of Kathir bin Suleim al-Dabbi, who is weak. See "Taqreeb al-Tahdhib" by Ibn Hajar (p.808).

Abdullah Ibn Hamid Al-Wazzan informed us that Ahmed Ibn Muhammad Ibn Shadhan said: Jabghoon Ibn Muhammad informed us that Salih Ibn Muhammad (2)[1781] said, Ahmed Ibn Ubay informed us that Muhammad Ibn Ishaq said: Said Ibn Isa informed us: Faris Ibn Omar informed us that Salih said: Al-Qasim Ibn Abdullah Al-Omari and Muḥammad ibn ʿAjlān informed us, on the authority of Abdul Jalil Ibn Hamid, on the authority of Khalid, on the authority of Ibn Omar, may God be pleased with him, that the Prophet (PBUH) went out to his people and said: (Protect yourselves). They replied: (O Messenger of God, from an enemy that beiseged us? He said: (No, but from the Fire). They said: (How do we protect ourselves from the Fire?) The Prophet (PBUH) replied: (With the supplications 'Glory be to God,' 'praise be to God,' 'there is no god but God,' 'God is great,' and 'there is neither might nor power except with God.' On the Day of Resurrection, these supplications will incarnate on the Day of Resurrection in the form of protecting companions, and they are the enduring deeds).

And on the authority of Abū Saʿīd Al-Khudri [869/a], may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: (Do more of the good deeds that remain). It was said: What are they, O Messenger of God? He said: (Doctrine), it was said: What are they, O Messenger of God? He repeated: (Doctrine) four times, then he said: ('Glory be to God,' 'praise be to God,' 'there is no god but God,' 'God is great,' and 'there is neither might nor power except with God.')

Abdullah Ibn Abd al-Rahman, a servant of Salem Ibn Abdullah, said: Salim sent me to Muhammad Ibn Ka'b al-Qurazi and said: Tell him to meet me by the water well, because I need a favor from him. So they met, and after they greeted each other, Salem said: What are the enduring deeds? He replied: "There is no god but God, praise be to God, glory be to God, God is great, and there is neither might nor power except with God." Salem asked him: When did you add "there is neither might nor power except with God" to it? He said: I always used to add it. Salim said: So he reviewed it two or three times, but he did not retract it.

Salim said: Yes, keep it like this, for Abu Ayoub Al-Ansari, may God be pleased with him, informed me that he heard the Messenger of God (PBUH) say: **(I was ascended up to the heavens of the world, and there I met Abraham, peace be upon him, so he asked: O Gabriel, who is this with you? Prophet Muhammad (PBUH) said: So he welcomed me and rejoiced. Then he said: 'Tell your nation to multiply their plants in Paradise, for its soil is good and its land is spacious. Prophet Muhammad (PBUH) said: What are the plants of Paradise? Abraham (PBUH) said: 'There is neither might nor power except with God.')**

Sa'id Ibn Jubair, Amr Ibn Sharhabeel, Masruq, and Ibrahim said: The 'enduring deeds' are the five prayers, and they are the good deeds compensating for the bad ones. Likewise, Ali ibn Abi Ṭalḥa said on the authority of ibn 'Abbās, may God be pleased with them: They are good deeds, such as saying "There is no god but God," "I ask forgiveness from God," and "May God's blessings be upon Muhammad and his family," and performing prayer, fasting, pilgrimage, charity, the emancipation of slaves, jihad, and upholding the ties of kinship. And all the good deeds that remain for those who deserve them will be in Paradise as long as the heavens and the earth last. Attia said, on the authority of Ibn Abbas, may God be pleased with them both, that he said: These are good words. Auf said: I asked Al-Ḥasan about the 'enduring deeds,' and he said: heart intentions because based on them deeds are accepted and reported to God. Qatada said: It is every saying or deed that is intended to please God Almighty, and God knows best.

[Qur'an 18: 47] ﴿And [warn of] the Day when We will remove the mountains and you will see the earth exposed, and We will gather them and not leave behind from them anyone.﴾

The Almighty said: ﴿and you will see the earth exposed﴾ that is, all of them will be eradicated from their places. Ibn Kathīr, Abu Amr, and Ibn Aamer recited the Arabic word (Nusaiyiru, literally: remove) as Tusyiir with no difference in meaning. {And you see the earth exposed}, i.e., visible to the eye, with no trees, no mountains, no stones thereon, and nothing covering

it. Ataa said: One can see the inside and outside of the earth; those who were buried under it have emerged and become apparent. {and We will gather them.} i.e., every single body will be gathered in the stand for reckoning, {and not leave behind from them anyone}, that is with no single exception.

[Qur'an 18: 48] ﴿And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."﴾

The Almighty said: ﴿And they will be presented before your Lord in rows﴾ that is they will be queued up in multiple rows, not just one row. It was also argued that it might mean 'standing up.' Then it will be said to the disbelievers: {You have certainly come to Us just as We created you the first time} i.e., 'alive.' It was argued that they will be presented 'naked,' whereas others argued that they will be 'uncircumcised.' Moreover, others said: individually. {But you claimed that We would never make for you an appointment} that is the 'resurrection.'

[Qur'an 18: 49] ﴿And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.﴾

His saying, the Almighty: ﴿And the record [of deeds] will be placed﴾ that is the records in which the deeds of people are preserved. ﴿and you will see the criminals fearful﴾ that is sympathetic and afraid ﴿of that within it﴾ of bad deeds. {And they will say} when they see it {"Oh, woe to us! What is this book that leaves nothing small or great} of our sins? Ibn ʿAbbās, may God be pleased with them, said: The minor deeds are smiling, and the great deeds are giggling. Saeed Ibn Jubair said: Small deeds are minor sins, caressing, touching, and kisses. The big deeds are adultery and sexual intercourse. {except that it has enumerated it} Ibn ʿAbbās, may God be pleased with them both, said: 'indicated' it. Al-Sadi said: He 'reported' it and 'confirmed' it.

Muqatil Ibn Ḥayyān said: He 'memorized' it. And it was said: 'Counted' it. Ibrahim Ibn Al-Ash'ath said: Al-Fudayl Ibn Ayadh, may God have mercy on him, when he read this verse, he would say: Repent to God from the minor sins before the major ones.

The Messenger of God (PBUH) gave an example of the minor sins: It is like some men who walked until they came down to a desert, then each one of them set out to collect firewood, so some of them brought one stick of firewood, while others brought two sticks, until they gathered a lot and lit a fire. Likewise, small sins gather on their perpetrator until they destroy him. ﴿And they will find what they did present﴾ written and confirmed in their record. {And your Lord does injustice to no one} that is He does not diminish the reward of anyone who did well. Al-Dahhak and al-Kalbi said: Everybody is held accountable for what he himself committed, and none shall be punished instead of others.

[Qur'an 18: 50] ﴿And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.﴾

God Almighty says, reminding these arrogant people that Satan was full of arrogance, and informs them that Satan would only have the same enmity and envy for them as he had for their father. And remember [870/a] O Muhammad, when We commanded the angels to prostrate to Adam, {so they prostrated, except for Iblees, who was from the jinn}. Scholars differed as to the exact meaning of the previous phrase: Ibn Abbas, may God be pleased with them, said: Satan was residing in one of the angels' neighborhoods called 'Jinns Neighborhood.' Jinns were created from the fire of poisons, while angels were created from light and were residing in a different neighborhood called Azazel in Syriac and Al-Harith in Arabic. Iblees (Satan) was from the treasurers of the heaven and the chief of the angels of the lower heaven. He also

had the authority of the heavens of the world and the authority of the earth. In addition, he was one of the most wholehearted worshippers of God and the most knowledgeable angels, and he had authority over what is between heaven and earth. Therefore, he saw honor and greatness for himself, and became bristle with arrogance and disobeyed God. Therefore, God Almighty transformed him into a cursed, obnoxious devil. In this light, if a man's sin is arrogance, do not place hopes on him for righteousness, and if his sin is merely a physical one, then it is hoped for him to rectify himself with God. On this basis, the sin of Adam, peace be upon him, was a physical sin, whereas the sin of Iblees was arrogance.

Ibn 'Abbās said in another narration: Iblees was one of the genies, and he was called Jinni because he was their guardian and was attributed to them, as one is said to be Maki, Madani, Kufi, and Basri. Moreover, (1)[1782] Abdullah Ibn Hamid informed us that Muhammad Ibn Yaqoub said: Al-Sari Ibn Yahya said: Uthman Ibn Zafar informed us that Yaqoub Al-Qummi said, on the authority of Ja'far, on the authority of Saeed Ibn Jubair that God's saying: "He was of the jinn" means 'He was among the jinn who work in Paradise.' Al Hassan said: Iblees was never one of the angels, but rather he is the origin of the jinn just as Adam, peace be upon him, was the origin of the earth. Shahr Ibn Hawshab said: Iblees was one of the jinn whom the angels defeated, but some of the angels captured him and took him to heaven. Qatadah said: Ibless was deprived of worshiping God.

{So he disobeyed the command of his Lord} that is, he wriggled out of God's command. ' (fasaqa) is the original Arabic root meaning 'disobey'. It literally means to 'wriggle out' of something. The Arabs say: The date cracks open (fasqat) when it comes out of its shell, and the mouse 'pops out' when it jumps out of its hole. Furthermore, it was said that it has the Arabic connotations of 'expansion' (fasooq) as the Arabs say: So-and-so expanded

(1) **[1782] Evaluation of the chain of narrators:** Hasan (good).
Chain of Narrators: Narrated by Ibn Abi Hatim in "Tafsir al-Quran al-Adhim" 7/2366.

fasq the alimony if he overspent it. Arabs attribute this characteristic to people who they see easily 'expand' in their disobedience to God.

{Would you take him} means: O children of Adam {and his descendants as allies other than Me while they are enemies to you?} Al-Hassan said: The verse means all of mankind from the offspring of Adam, peace be upon him, and the jinn are all from the offspring of Iblees. Mujahid said: From the offspring of Iblees were La Qays and Walhan who are in charge of defiling purity and prayer; and Al-Hafaf, Moura, Zalanbur who are in charge of defiling the markets. They place their banners in every market between heaven and earth. Another one is Thaber who is the cause of calamities, he orders to strike faces, slit pockets, and supplicate for woe and war. And the 'One-eyed' is the owner of the doors of fornication, and he is the one who falsely circulates rumors and throws them into people's mouths. Dasim is the one who enters his house without the greeting "Peace be upon you" and does not mention the name of God Almighty when he glances his belongings, and he is also the one who shares food with those who eat without mentioningb the name of God. Al-A'mash said: I occasionally enter the house and forget to mention the name of God Almighty nor greet the household with peace, then I remember that Dasim, the satin, is the one who caused that.

Mujalid narrated on the authority of Al-Sha'bi: I was sitting one day, and a porter came with a bucket until he put it down, then he came to me and asked: Are you Al-Sha'bi? I said yes. He asked: Does Iblees have a wife? I replied: I did not witness his wedding. Then I remembered the saying of God Almighty ﴿Would you take him and his offspring as guardians without me﴾, hence I knew that there is no offspring except from a wife, so I changed my answer to Yes. So he took his bucket and walked away, and I saw him passing me. In a related context, Qatada said: They reproduce as the sons of Adam. Ibn Zaid said: Iblees is the father of the jinn just as Adam, peace be upon him, is the father of mankind. The Almighty said to Iblees: I do not create for Adam an offspring except that I create for you the same. There is no one born of Adam except that he has a devil who has been associated with him.

{Wretched it is for the wrongdoers as an exchange.} that is, miserable substitutes are Iblees and his offspring for God Almighty. Qatadah said: How wretched they are when they exchanged the worship of their Lord for obedience of Satan and his offspring.

[Qur'an 18: 51] ﴿ I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.﴾

His saying, the Almighty, ﴿I did not make them to witness﴾ means that God the Almighty brought neither Iblees nor his offspring as witnesses. And it was said: It means all the unbelievers. Al-Kalbi said: It means the angels. ﴿The creation of the heavens and the earth﴾ So I did not seek help from them to create them, nor did I consult them in their matter. Nor did I witness them creating themselves, and I would not take the misguided as supporters and helpers.

[Qur'an 18: 52]﴿And [warn of] the Day when He will say, "Call My 'partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.﴾

What is meant in the verse by the word "my partners" is idols. On the Day of Resurrection, God will command his angels to call out to these idols and those who used to worship them, but none of them will respond. And it was said that the call is for the people of misguidance and the people of guidance. Then, God will make between the two parties {a valley of destruction}. In explaining this phrase, Abdullah Ibin Amr said: It is a deep valley in Hell that will differentiate on the Day of Resurrection between the people of "there is no god but God" and those other than them. Ibn ʿAbbās and Muqatil said: It is a valley in the Fire. Mujahid said: Valley of Hell. And Ikrimah said: It is a river in the fire from which fire erupts, and on its banks are serpents like huge mules, so if you hasten to them to rescue them, they will seek help by storming into the fire from it. Al-Ḥasan said: the valley of destruction is the enmity that God instills between the two parties. Al-Ḍaḥḥāk and Ataa said: Destruction. Abu Ubaidah said: an appointment for them to be destructed on the Doomsday.

[Qur'an 18: 53] ﴿ And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.﴾

The Almighty said: ﴿And the criminals﴾ the polytheists ﴿will see the fire and will be certain that they are to fall therein﴾. The Arabic word (Dhann, literally: thought) means 'certainty' when said by God Almighty. Mujahid said: They will storm it. And it was said: They will descend into it. {And they will not find from it a way elsewhere} a refuge that would divert them away from it. Abū Saʿīd Al-Khudri, may God be pleased with him, narrated that the Messenger of God, may God's prayers and peace be upon him, said: **(The infidel will see hell and think that it will befall him from a distance of forty-year of travel).**

[Qur'an 18: 54] ﴿And We have certainly diversified in this Qur'ān for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.﴾

His saying, the Almighty, ﴿And We have certainly diversified﴾ a clarification ﴿in this Qur'ān for the people from every example﴾ so that they may remember and understand {but man has ever been, most of anything, [prone to] dispute,} i.e., in his litigation in falsehood, and this refers to 'Ubayy ibn Khalaf al-Jamahi.'

(1)[1783] Abdullah Ibn Hamid Ibn Muhammad informed us: Ahmad Ibn Muhammad Ibn Al-Hasan Al-Hafiz said: Muhammad Ibn Yahya said: Yaqoub Ibn Ibrahim Ibn Sa'id said: Narrated to us [my father on the authority of] Salih, on the authority of Ibn Shihab, he said: Ali told me Ibn Al- Husayn that his father Al-Ḥusayn Ibn Ali, may God be pleased with them, told him that his father Ali Ibn Abi Talib, may God honor his face, told him that the

(1) **[1783] Evaluation of the chain of narrators:** Sahih (authentic).
Chain of Narrators:
- Narrated by Al-Bukhari in his book "Al-Tahajjud", chapter on the Prophet's (peace be upon him) encouragement to perform night prayers and voluntary prayers without obligation, from Shuayb Al-Zuhri, Hadith (1127).
- And narrated by Muslim in his book "Prayer of Travelers and Shortening It", chapter on what is narrated about someone who slept the whole night until morning, from Ukayl who narrated from Al-Zuhri, Hadith (775).

Messenger of God (PBUH) and Fatima, the daughter of the Messenger of God, may God bless her and grant her peace, in different ways, and he said: (Don't you pray?) So I said: O Messenger of God, our souls are in the hands of God Almighty, so if He wills to awaken us, He will do. Then the Messenger of God (PBUH) turned away when I told him that and did not argue. But he said **"man has ever been, most of anything, [prone to] dispute."**

[Qur'an 18: 55] ﴿And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples[794] or that the punishment should come [directly] before them.﴾

The Almighty said, What has prevented people from believing after we had sent down to them the Qur'an, Islam and Muhammad (PBUH? And what has prevented them from seeking forgiveness from their Lord before we befall them with destruction as we did to the ancient disbelieving peoples? Or before the torment comes to them in all its sorts and types? In regard to the Arabic word (Qubulaa, literally: directly) Ibn ʿAbbās, may God be pleased with them, argued that it means 'before their eyes.' Al-Kalbī said: It means the sword on the day of Badr, whereas Mujahid said: Suddenly, and it means the types of torment.

[Qur'an 18: 56] ﴿And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.﴾

God Almighty said that He does not send messengers except to give glad tidings to their people and warn them, but the unbelievers argue with falsehood and slander in order to refute the truth and erase it. {To invalidate thereby the truth} Al-Sadi said: To spoil and refute the well-established truth. Moreover, these unbelievers mocked the Qur'an and what the Messenger of God had warned them of, which was the Qur'an.

[Qur'an 18: 57] ﴿And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands

have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.﴾

The Almighty said: ﴿And who is more unjust than one who is reminded﴾ admonished ﴿of the verses of his Lord but turns away from them﴾ and does not believe in them ﴿and forgets what his hands have put forth﴾ of sins ﴿Indeed, We have placed over their hearts coverings﴾ meaning covering veils ﴿lest they understand it﴾ grasp it, i.e., the Qur'an. ﴿and in their ears deafness﴾ heaviness and inability to hear the beauty of Islam. ﴿And if you invite them﴾ O Muhammad. ﴿To guidance﴾ religion ﴿they will never be guided, then - ever,﴾ they will not understand nor will they accept it forever.

[Qur'an 18: 58] ﴿And your Lord is the Forgiving, the possessor of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.﴾

The Almighty says: ﴿And your Lord is the Forgiving, the possessor of mercy. If He were to impose blame upon them﴾ that is to punish them. {for what they earned} of the sins. ﴿He would have hastened for them the punishment﴾ i.e., in this worldly life. {Rather, for them is an appointment} that is the resurrection date and reckoning. ﴿from which they will never find an escape﴾ a resort or a rescuer.

[Qur'an 18: 59] ﴿And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time. ﴾

{And those cities - We destroyed them when they wronged} they disbelieved. {And We made for their destruction an appointed time.} (Abu Bakr recited the Arabic word as (mahlaqahum, literally: destruction), whereas Hafs recited it (mahlikihim), and the rest as (muhlaqahum), with no difference in the semantic meaning.

[Qur'an 18: 60] ﴿And [mention] when Moses said to his boy [i.e., servant], "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."﴾

With regard to His saying, the Almighty, ﴿And when Moses said to his servant﴾, Ibn Abbas, may God be pleased with them, said: When Moses, peace be upon him, and his people were victorious over the Pharaoh of Egypt, God Almighty sent his people down to Egypt to settle there. After they had settled, God inspired him to remind them of the victorious days of God, so he addressed his people and reminded them of what God had bestowed on them of goodness and grace when He saved them from Pharaoh's family and destroyed their enemy and appointed them as caliphs of the earth. He continued his sermon to them and said: God spoke to your prophet, chose me for himself, showered me with love, and gave you everything you asked for. Your Prophet is the best of the people of the earth, and now you have the Torah. He did not leave a blessing that God Almighty bestowed upon them except to clearly mention it. A man from the Children of Israel said to him: We know what you say, so is there anyone on earth more knowledgeable than you, O Prophet of God? He replied no. So God Almighty reproached him because he didn't attribute knowledge to Him. Then, He sent Gabriel, peace be upon him. Gabriel said: O Moses, God admonishes you, saying: You do not know whom I gifted my knowledge? Indeed, I have a slave at 'the junction of the two seas' who is more knowledgeable than you. So Moses, peace be upon him, asked his Lord, the Almighty, to meet him. So God Almighty revealed to him: If you come to the seashore, you will find a fish, take it and give it to your servant, then walk along the seashore, and once you forget the fish and it vanishes, there you will find my knowledgeable servant.

In another narration, Ibn Abbas, may God be pleased with them, said: Moses, peace be upon him, asked his Lord, may He be glorified and exalted, and said: O Lord, which of Your servants do you love the most? He said: He who remembers me and does not forget me. Moses asked: Which of your servants is the most just? He said: He who judges with truth and does not follow whims. Moses asked: O Lord, which of your servants know best? God Almighty replied: He who seeks people's knowledge and adds it to his knowledge in the hope that he will learn a word that will guide him to attic

faith or turn him away from misguidance. Moses said: O Lord, if there is anyone among your servants who is more knowledgeable than me, then guide me to him. He said: Yes, one of My servants is more knowledgeable than you. Moses asked: Who is he? God Almighty said: Al-Khidr. He asked: Where can I find him? He said: On the coast at the rock. And He made the fish a sign for him, and said: If the fish is found, then the Al-Khidr is there. Moses and his servant had prepared salted fish for their trip. This story clearly elucidates what the Almighty said: {And when Moses said} Ibn Imran {to his servant} Joshua Ibn Nun Ibin Ephraim Ibin Youssef, peace be upon him.

AS for Moses' servant, it was said that he was the brother of Youshaa Ibin Nun, who accompanied him on his travels. And it was said that his servant was his slave.

{I will not cease traveling} I am continuing my trip to the end { until I reach the junction of the two seas}. Regarding the 'two seas,' Qatada said: The sea of Persia and the Romans, on the east side. Muhammad Ibn Ka'b said: Tangier city. Ubai Ibn Ka'b, may God be pleased with him, said: Africa. {or continue for a long period}, i.e., eternally and perpetually. Abdullah Ibn Omar said: The period is eighty years. Mujahid said: Seventy years. And it was said that the two seas are metaphorical, Musa and Al-Khidr, peace be upon them, as they were as seas in terms of knowledge. So they carried bread and salty fish and walked until they came to the rock that is at the junction of the two seas at night. At this site was a river called the 'Water of Life'. It was divine water as if wets something dead, it revives it. When the Water of Life touched the fish, it stirred in its place, came to life, and jumped into the sea.

[Qur'an 18: 61] ﴿But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.﴾

His saying, the Almighty, ﴿When they reached﴾ meaning Moses and his servant, peace be upon them, ﴿the junction between them﴾ that is between the two seas ﴿they forgot﴾ they left {their fish}. Rather, the fish was with Joshua [872 / b] and he was the one who forgot about it, so the forgetfulness

was attributed to both of them, whereas one of them is meant by the action. This is similar to what God said describing His greatness in mixing the fresh and salty seas: ﴿Pearls and coral come out of them﴾ but it comes out of the salt rather than the freshwater one.

This makes sense because they were both provided with fish for their travels, so it makes sense to be attributed to them both. Likewise, it is said: The people went out to a place and carried with them the provision, but only one of them carried it, but since that was on behalf of all of them, it is attributed to all of them.

{and it took its course into the sea, slipping away} that is a path in which the fish slipped and made its way. The scholars differed on how this happened. Ubayy ibn Ka'b, may God be pleased with him, narrated that the Messenger of God (PBUH) said: **(As the fish was buffeting its way through, the water receded from its path leaving a solid pathway on which Moses, peace be upon him, walked until he met Al-Khidr).** On the other hand, Ibn ʿAbbās, may God be pleased with him, said: He saw the trace of the fish's fins in the mud when it slipped into the water. When the fish touched the water, it turned it into dry land, and in the end, it was a rocky path.

Ibn ʿAbbās, narrated, on the authority of Ubayy ibn Ka'b, may God be pleased with them both, on the authority of the Messenger of God, may God's prayers and peace be upon him, who said: (When the two reached the rock, they laid their heads and fell asleep, and their fish was disturbed, so it wriggled out of the bag and slipped into the sea, ﴿and it took its course into the sea, slipping away﴾. And God Almighty stopped the fluidity of water, so it became stiff. When Moses, peace be upon him, woke up, his companion forgot to tell him about the fish, so they set off for the rest of their day and night, until it was tomorrow, Moses, peace be upon him, said to his servant: ﴿Bring us our lunch﴾.

Qatada said: God Almighty restored the soul to the fish, so it slipped from its place until it jumped into the sea. Then it made its way into the water, and as long as the fish advanced in the water, it would turn into dry and solid. Al-

Kalbi said: While Joshua Ibn Nun was performing ablution from the "Water of Life", water splashed on the salted fish, and life came back to it and it jumped into the water. So it started making its way into the water, so it did not hit any water with its tail, but it turned it into withered, rigid land.

[Qur'an 18: 62] ﴿So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."﴾

What God Almighty means is that they - Moses and Joshua, peace be upon them both - when they passed the specified site, Moses said to Joshua, "Bring us our food and provisions." This is because Joshua Ibin Nun, peace be upon him, when he saw what happened to the fish, he tried to tell Moses, peace be upon him, about it, but he forgot. So they stayed that day until they prayed at noon. Moses, peace be upon him, did not feel tired during his journey until that day, when they crossed the site that he was commanded to stop at. He said to his servant when he got tired and fatigued: ﴿"Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."﴾ [873/a] That was after Moses, peace be upon him, felt hungry, after he passed the rock so that they remember the fish and return to the place of his request.

[Qur'an 18: 63] ﴿He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly."﴾

{He said} that is what his servant said to him when he remembered {Did you see when we retired} we returned {to the rock?}.Haql Ibn Ziyad said: It is the rock below the River of Oil {Indeed, I forgot the fish,} that is, I left it and lost it. It was said that it has an implied meaning: I forgot to mention the matter of the fish. Then he said: {And none made me forget it except Satan} that is the Satan made me forget that I mention it. And it was said: It is a figurative expression meaning: I could have only reminded if Satan didn't cast oblivion on me. This part of the verse is recited with some mutual shifting of words, by Abdullah, may God be pleased with him, as (and nothing made

him forget that I mentioned it except Satan). {And it took its course into the sea amazingly,"} it is possible that Joshua said this.

And it was said: Joshua, peace be upon him, says: The fish floated into the sea, so it took its course in wonder, so I was amazed at that. It is possible that Moses, peace be upon him, said this, when Joshua said to him: And its course into the sea, and Moses, peace be upon him, answered him: Wow, it is a strange thing. Ibn Zaid said: What is more amazing than a fish that kept being eaten, then came to life and jumped into the sea! He said: It was half of a fish. Ibn ʿAbbās, may God be pleased with them both, said: Moses, peace be upon him, followed the path of the whale into the sea. Wahb said: In the water, as a result of the fish's advancement, there appeared a crevice and a groove, from where it entered to where it ended.

So Musa, peace be upon him, returned until he reached the junction of of the two seas, where he met Al-Khidr, and here comes verse 64:

[Qur'an 18: 64] ﴿[Moses] said, "That is what we were seeking." So they returned, following their footprints.﴾

What is meant by this verse is that Moses responded to his servant by saying: "That is what we were seeking," that is Al-Khidr. So they met Al-Khidr, and they returned from their meeting with great stories to tell. And the righteous knowledgeable man whom they met was Al-Khidr, and his name was Yalia Ibn Malakan Ibn Yaqtan, and Al-Khidr is his nickname. (1)[1784]

(1) **[1784] Evaluation of the chain of narrators:** Its chain is sahih (authentic).
Chain of Narrators: Narrated by Al-Bukhari in his book "Ahadith al-Anbiya" (Hadiths of the Prophets), chapter on the story of Khidr and Moses, peace be upon them, Hadith (3402), from the chain of Ibn Al-Mubarak through Ma'mar. Narrated also by Imam Ahmad in "Al-Musnad", from the chain of Ibn Al-Mubarak 2/312 (8113) and the chain of Abdul Razzaq 2/318 (8228). Narrated by Al-Tirmidhi in his book "Tafsir al-Quran", chapter on Surah Al-Kahf, Hadith (3151), and by Ibn Hibban in his "Sahih" as in "Al-Ihsan" 14/108, and by Al-Musannaf in "Ara'is al-Majalis" (p. 194), and by Al-Baghawi in "Ma'alim al-Tanzil" 5/188, and by Abu Dawud Al-Tayalisi in "Al-Musnad" (p. 332), and by Ibn Abi Hatim in "Tafsir al-Quran al-Adhim" 7/2375, and narrated by Al-Tabarani as a report (mawquf) from Ibn Abbas and as a hadith (marfu) in "Al-Mu'jam al-Kabir" 12/209.
- **Evaluation of the chain of narrators:** Its chain is sahih (authentic). Al-Bukhari narrated it as a commentary in the hadith of Sa'id bin Jubair from Ibn Abbas

That is underpinned by what Abdullah Ibn Hamid Al-Wazzan informed us that Makki Ibn ʻAbdan said: Abu Al-Azhar informed us, he said: Abdul Razzaq informed us, he said: Muammar informed us on the authority of Hammam Ibn Munabbih on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God (PBUH) said: (He was only named Al-Khidr (implying the green color in Arabic) because once he sat on a white fur, and it turned green under him). Abd al-Razzaq said: In the previous Hadith, in Arabic, 'White fur' means 'dry grass', and 'fur' is a 'piece of land with plants.' Mujahid said: He was named Al-Khidr because when he prayed, everything around him would turn green. And Abdullah Ibn Al-Mubarak narrated, on the authority of Ibn Juraij, on the authority of Othman Ibn Abi Suleiman, who said: Moses saw Al-Khidr, may God be pleased with them both, on a green scarf on the face of the water, so he greeted him.

Ibn ʿAbbās said, on the authority of Ubayy ibn Ka'b, on the authority of the Prophet (PBUH), that he said: **(Moses met al-Khidr, peace be upon them both, while he was sleeping covered with a garment. He greeted him, and he straightened up sitting and said: Peace be upon you, O Prophet of the Children of Israel. Moses, peace be upon him, said: And what makes you aware of me? And who told you that I am the Prophet of the Children of Israel? He said: He who made you aware of me and directed you to me.)**

Sa'īd Ibn Jubair said: He reached him while he was praying, and when he greeted him, he said: Alis, how far peace is from our homeland! Then they sat talking when a falcon came and picked some water by its beak and then flew away. Al-Khidr said: O Moses, you thought that you are the most knowledgeable of the people of the earth, but your knowledge, mine, and the

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regarding the story of Moses and Khidr in his book of Tafsir, chapter "When they reached the junction of the two seas" (4726) from the statement of Ibn Jurayj who said: Uthman ibn Abi Sulayman told me, "It is located in a green meadow on the edge of the sea." Ibn Hajar, may Allah have mercy on him, mentioned in "Fath al-Bari" 8/417 that Abd bin Humayd narrated this from the chain of Ibn Al-Mubarak through Ibn Jurayj, and he mentioned it. This is the same narration mentioned by the compiler here, but Ibn Hajar did not mention his statement: "So he greeted him."

knowledge of the first and the last of mankind compared to the knowledge of God is less than the water that the falcon picked up, and that is the meaning of verse 65:

[Qur'an 18: 65] ﴿And they found a servant from among Our servants [i.e., al-Khiḍr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.﴾

[Qur'an 18: 66] ﴿Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"﴾

[Qur'an 18: 67] ﴿He said, "Indeed, with me you will never be able to have patience.﴾ because I work within the knowledge that God Almighty taught me.

[Qur'an 18: 68] ﴿And how can you have patience for what you do not encompass in knowledge?"﴾

[Qur'an 18: 69] ﴿[Moses] said, "You will find me, if God wills, patient, and I will not disobey you in [any] order."﴾.

[Qur'an 18: 70] ﴿He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation],"﴾ that is you are not allowed to argue with me about anything you I do which you may not like. As for the Arabic word (Tas'alnee, literally: ask me), it was recited by Nafi' and Ibn Aamer as ʻ (tas`alanni) denoting the same meaning. Thus, al-Kidr told him not to ask about anything until he spontaneously begins to explain its significance.

[Qur'an 18: 71] ﴿So they set out, until when they had embarked on the ship, he [i.e., al-Khiḍr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."﴾

{So they set out} traveling in search of a ship to board it. And when they boarded the ship, al-Khidr breached it. The people on the ship shouted: These are thieves. Then, they ordered them to get out of it, but the owner of the ship said: They are not thieves, but I see the faces of the prophets. Ubayy ibn Ka`b, may God be pleased with him, said on the authority of the Messenger of God (PBUH): **(So**

they set out walking on the coast of the sea, and a ship passed by them, so they asked them to carry them, so they recognized Al-Khidr, peace be upon him, and they carried them for free. When they advanced into the open sea, Al-Khidr took an ax and pierced a board from the ship. Until water seeped into it, so Musa, peace be upon him, stuffed it with his garment, and said to him: {Have you torn it open to drown its people? You have certainly done a grave thing.}) The grave thing is a wrong thing.

The man of knowledge said: [Qur'an 18: 72] ﴿[Al-Khiḍr] said, "Did I not say that with me you would never be able to have patience?"﴾

[Qur'an 18: 73] ﴿[Moses] said, "Do not blame me for what I forgot and do not overwhelm me in my matter with difficulty."﴾

(1)[1785] Abdullah Ibn Hamid informed us that Hamid Ibn Muhammad said: Yusuf Ibn Musa al-Marwadhi informed us in Baghdad, he said: Muhammad Ibn

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(1) **[1785] Evaluation of the Hadith chain:** Sahih (authentic), and its narrators are trustworthy.

Chain of Narrators: The first part of the Hadith is narrated by Ibn Mardawayh, through the route of 'Ikrimah, from Ibn Abbas, with the addition of "and the third one is separation." Ibn Hajar mentioned this in "Fath al-Bari" 8/418.

- As for the statement "the first of them was forgetfulness on the part of Musa," it is narrated by Al-Bukhari in the Book of Knowledge, Chapter: What is recommended for a scholar if he is asked, "Who are the most knowledgeable people?..." (122), and by Muslim in the Book of Virtues, Chapter: The Virtues of Al-Khidr (2380). There is another narration by Al-Bukhari in the Book of Tafsir, Chapter: {So when they had passed beyond it (the place of crossing), Moses said to his boy}, (4726) with the wording: "The first was forgetfulness, the second was a condition, and the third was intentional."
- As for the second part of the Hadith, "If Musa had been patient, Allah would have told us more about their story," it is narrated by Al-Bukhari in the Book of Prophets' Hadiths, similar in wording: "May Allah have mercy on Musa, had he been patient, He would have informed us of more about their story" and by Muslim in the Book of Destiny, Chapter: The Meaning of Every Child is Born on the Fitrah (2661), with a continuation: "If he had lived, he would have burdened his parents with tyranny and disbelief." It is also narrated by Abu Dawud in the Book of Sunnah, Chapter: Concerning the Zurrar of the Polytheists (4705) and At-Tirmidhi in the Book of Tafsir, Chapter: From Surat Al-Kahf (3150), Abdullah bin Ahmad in Al-Musnad 5/121 (21121), and in a shortened form without continuation by Abdullah bin Ahmad in Al-Musnad 5/121 (21122) and by Abu Dawud in the Book of Sunnah, Chapter: Concerning Destiny (4706).

Abi Najia al-Iskandarani informed us that Sufyan Ibin Uyaynah informed us, on the authority of Amr Ibn Dinar, on the authority of Ikrimah, on the authority of Ibn ʿAbbās, may God be pleased with him God is on their behalf, on the authority of the Prophet (PBUH) who said: **(The first time, Moses forgot and hastened to ask Al-Khidr; as for the second time, Moses was excused. If Moses had been patient, God would have told us more than he had told).** Ubayy ibn Ka`b, may God be pleased with him, said: Moses did not forget, but his talk was polysemic. Ibn Abbas, may God be pleased with them both, said: It means What al-Khidr has said: 'O Moses, you have broken your promise.' {and do not overwhelm me in my matter with difficulty.} that is do not hasten me. And it was said: do not deceive me.

[Qur'an 18: 74] ﴿So they set out, until when they met a boy, he [i.e., al-Khiḍr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."﴾

Sa'īd Ibn Jubair said: Al-Khidr, peace be upon him, found boys playing, so he took a cute white-faced boy, laid him down, and then slaughtered him with a knife. Ibn Abbas, may God be pleased with him, said: He was a boy who did not reach puberty. Ad-Ḍaḥāk said: He was a corrupt boy who abused his parents. His name was Khosh Nawth. Shuaib Al-Jabai said: His name was Jason. Wahb Ibn Munabbih said: His father's name was Malas and his mother's name was Rahmati. Al-Kalbi said: He was a boy who cut off the road, looted the goods, and resorted to his parents in order to swear instead of him. Al-Khidr grabbed him and threw him down, then amputated his head from his body and killed him. Some people said: He kicked him with his leg and killed him. Others said: He hit his head against the wall and killed him.

(1)[1786] Abdullah Ibn Hamid informed us that Ahmad Ibn Abdullah informed

(1) [1786] Evaluation of the Hadith chain: There is Yahya Al-Himyari, accused of stealing Hadith, and Qays bin Al-Rabi', truthful but his memory changed when he became old. However, the Hadith is authentic, as will be shown in its verification.
Chain of Narrators: The Hadith is narrated by Muslim in the Book of Destiny, Chapter: The Meaning of Every Child is Born on the Fitrah (2661), and has a continuation: "If he had lived, he would have burdened his parents with tyranny and disbelief." It is

us, he said: Muhammad Ibn Abdullah Ibn Suleiman informed us, he said: Yahya informed us, he said: Qais informed us, on the authority of Abi Ishaq, on the authority of Sa'id Ibn Jubair, on the authority of ibn ʿAbbās, , on the authority of Ubi Ibn Ka'b, may God be pleased with them both, said: I heard the Prophet (PBUH) say: **(The boy who was killed by al-Khidr was naturally an infidel)**. When he was killed, Musa, peace be upon him, said: {Have you killed a pure soul?} that is, sinless. [874/b]. It was said: a Muslim soul. al-Kisāʾī said: he was a boy of a pure sinless soul. Abu Amr said: The pure soul is that has never sinned, and the pure soul is that has sinned and then repented. {for other than a soul?} that is, without killing a soul, or having retribution. {You have certainly done a deplorable thing.}. Qatadah and Ibn Kaysan said: 'deplorable' is more severe than 'grave.'

Then comes what the Almighty said in #[verse: 75] ﴿[Al-Khiḍr] said, "Did I not tell you that with me you would never be able to have patience?"﴾

[Qur'an 18: 76] ﴿[Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."﴾ that is, after this time. {Then do not keep me as a companion} and separate from me, as you would now have a sensible excuse for leaving me.

(1)[1787] Abdullah Ibn Hamid informed us, he said: Makki IbnʿAbdān

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also narrated by Abu Dawud in the Book of Sunnah, Chapter: Concerning the Zurrar of the Polytheists (4705), At-Tirmidhi in the Book of Tafsir, Chapter: From Surat Al-Kahf (3150), Abdullah bin Ahmad in Al-Musnad 5/121 (21121), and in a shortened form without continuation by Abdullah ibn Ahmad in Al-Musnad 5/121 (21122) and by Abu Dawud in the Book of Sunnah, Chapter: Concerning Destiny (4706).

(1) **[1787] Evaluation of the chain of narrators:** Hasan (good).
Chain of Narrators:
- The hadith was narrated by Muslim in the Book of Virtues, Chapter: The Virtues of Al-Khidr (2380/172), with the wording "If he had not hurried, I would have shown you more wonders, but he was given a covenant by Allah." It is also narrated by Al-Baghawi in his book "Ma'alim Al-Tanzil" 5/192. Al-Nasa'i narrated it in his book "Al-Sunan Al-Kubra," Tafsir Book 6/391 (11310), with the same wording as the compiler except that he said, "I would have seen more wonders that would amaze me." The compiler also narrated it in his book "Arayes Al-Majalis" (p. 200) with the wording "I would have seen wonders that would amaze." Ahmad narrated it in his book "Al-Musnad" 5/121 (21126) through the route of Hamza, and Al-Tabari narrated it in his book "Jami' Al-Bayan" 15/288, all through the route of Abu Ishaq Al-Sabi'i.

informed us, he said: Abd al-Rahman ibn Bishr informed us, he said: Hajjaj Ibn Muhammad informed us, he said: Hamza al-Zayyat informed us, on the authority of Abi Ishaq, on the authority of Sa'id Ibn Jubair, on the authority of Ibn ʿAbbās, , on the authority of Ubayy Ibn Ka'b May God be pleased with them, he said: The Messenger of God used to pray for himself before supplicating God for others. One day he said: **(May God's mercy be upon us and upon my brother Musa.** If he had stayed with his companion, he would have seen the wonders, but he said: **{"If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.")**

[Qur'an 18: 77] ﴿So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khiḍr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."﴾.

Ibn 'Abbās, may God be pleased with them both, said the town was: Antioch. And Muhammad Ibn Sirin said: Al-Abla, which is the farthest land from God's sky. {They asked its people for food, but they refused to offer them hospitality} that is, they refused to receive them in their homes as guests. And that is because Moses and al-Khidr asked for food, but they did not feed them, and they asked for hospitality, and no one hosted them.

(1)[1788] Abdullah Ibn Hamid informed us, he said: Ahmad Ibn Abdullah informed us, he said: Muhammad Ibn Abdullah ibn Suleiman informed us, he said: Yahya Al Hamani informed us, he said: Qais informed us on the authority

(1) **[1788] Evaluation of the chain of narrators:** There is Yahya Al-Hamani, who is accused of stealing the hadith, and Qais Bin Al-Rabi', who was truthful but changed when he grew older, but the hadith is authentic.
Chain of Narrators:
- Imam Muslim narrated it in his book of virtues, Chapter: The Virtues of Al-Khidr (2380/172) with the wording, "Until they came to a village whose people were hostile to them, so they circumambulated the gatherings and fed the people, but they refused to host them." The wording mentioned by the compiler was narrated by Al-Dailami through the route of Abu Ishaq, as mentioned in "Al-Durr Al-Manthur" by Al-Suyuti 4/429.

of Abi Ishaq, on the authority of Sa'id Ibn Jubair, on the authority of Ibn ʿAbbās, on the authority of Ubayy Ibn Ka'b May God be pleased with them, that he heard the Prophet (PBUH) say: (The meaning of God's saying ﴿they refused to offer them hospitality﴾ is that the people of the village were mean).

Qatada said in this verse: The worst towns are those that do not host the guest and do not know the right of the wayfarer. {And they found therein} that is, in the town {a wall}. Wahb said: It was a hundred-cubit wall. {They found therein a wall about to collapse}, that is in Arabic it is a metaphor: because the wall has no will as it is an inanimate thing, but its meaning is close to the saying of God Almighty: ﴿The heavens are almost breaking in anger from it﴾. Dhul-Rimah said: It was about to fall down. And some of them said: the one that was about to collapse is his companion. Here are some examples of the metaphors in Arabic poetry, Al-Hazmi said: 'The spear wants Abu Bara's chest and wants Abu Aqil's blood.' Another poet said:

'A time that reunites Sulayma is a time for which I yearn.'

{to collapse} that is, to fall and be destroyed. Arabs used to say the verb (Yanqadd, Literally: collapse) to denote the overturning of the planets, which is their fall and removal from their place. And Yahya Ibin Yamar recited: (yuridu an yanqas not Yureedu an yanqadda, meaning: about to crack), that is, to be pulled out and cracked. Arabs say: the tooth cracked. (inqasat) if its origin became loose. Some of the Kufans said: A crack is an incision. {So he restored it} that is, he repaired it. Ibn Abbas, may God be pleased with them both, said: He demolished it and then built it. Said Ibn Jubair said: He wiped the wall and raised it with his hand, so it straightened. So {Moses said} to al-Khidr {"If you wished, you could have taken for it a payment."} And his saying {for it} for its reform and establishment, {a payment} a recompense and areward. And it was said: payment and hospitality.

[Qur'an 18: 78] ﴿[Al-Khiḍr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.﴾

So {Al-Khidr, peace be upon him, said: {This is parting between me and you}. {I will inform you}, I will interpret for you what you could not have patience with.

[Qur'an 18: 79] ﴿As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.﴾

As for the Almighty saying: ﴿As for the ship, it belonged to poor people working at sea﴾, Wahb said: The ship was owned by ten brothers, five of whom were impoverished, and five working at the sea. In the Almighty's saying {for the needy} there is evidence that the needy person, even if he owns something, does not cancel his status as a 'needy', especially if his actual need exceeds what he possesses, and it is permissible for him to take zakat (alms).

(1)[1789] Abu Bakr Abd al-Rahman Ibn Abdullah Ibn Ali al-Hammshathi informed us, he said: Ahmad Ibn al-Ḥusayn Ibn Ali al-Razi informed us, he said: Abu al-Hasan Ahmad Ibn Zakariyya Ibn Yahya al-Maqdisi informed us, he said: Ibrahim Ibn Abdullah al-Sana'ani said: Ibrahim ibn al-Hakam informed us, on the authority of his father, on the authority of Ikrimah, he said: I asked ibn ʿAbbās, may God be pleased with them both, about the Almighty's saying ﴿As for the ship, it belonged to poor people working at sea﴾, are they still considered poor even if their ship's worth was a thousand dinars? He said: The needy person is poor, even if he owns a thousand dinars on him. ﴿So I intended to cause defect in it as there was after them﴾ meaning: ahead and in front of them. Like his saying: ﴿behind them is hell﴾ and ﴿behind them is an isthmus﴾ meaning: in front of them. And the Arab poet said:

"Do Banu Marwan whish that I humiliatingly obey me? How impossible as my tribe is Tamim and the desert is behind me,"

(1) **[1789] Evaluation of the chain of narrators:** Fabricated. It includes Ibrahim Al-Sunani, who is abandoned and lost, and Ibrahim ibn Al-Hakam, who is very weak and was abandoned by many.
Chain of Narrators: Not found.

That is: in front of me. And it was said: 'behind them' literally meant: behind them, so their return was on their way to him, and they did not know his news, so God Almighty informed Al-Khidr, peace be upon him, of his news. ﴿a king who seized every ship﴾ that is: every good ship {by force}, so Moses (PBUH) was satisfied with al-Khidr's interpretation. This is supported by what Sufyan narrated, on the authority of Amr Ibin Dinar, on the authority of Ibn Abbas, may God be pleased with them, that he was reading (as there was after them a king who seized every [good] ship by force,) that is he broke it and defected it so that that king would not be stopping them in their way back. The king's name was was Jlandi and he was an infidel. Muhammad Ibin Ishaq said: His name was: Ma'wla Ibin Hulaid Al-Azdi. Shuaib Al-Jabai said: His name was Hudad Ibin Burd.

[Qur'an 18: 80] ﴿And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.﴾

The Almighty said: ﴿As for the boy, his parents were believers, and we feared﴾ that is: we knew and learned, and in the recitation of Ubayy, may God be pleased with him, it was recited as (Fakhaf Rabbuk) (so your Lord feared), that is: knew and learned, and its analogues are many. Qatreb said: It means 'hate', as you say: I separated the two men for fear that they would fight, and it is not meant to be your actual feeling of fear, but rather it is 'hatred' that they should fight. ﴿overburden them﴾, that is, to destroy them. And it was said: He cheated them. Al-Kalbi said: He incurred upon them ﴿transgression and disbelief﴾. Saeed Ibn Jubair said: We feared that their love for him would lead them to embrace their son's religion.

[Qur'an 18: 81] ﴿So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.﴾

{So We intended that their Lord should substitute for one better than him in purity,} i.e., righteousness, good Islam, and development. {And nearer to mercy,} that is, the kinship and connection of the womb. It is said that what is meant is the same literal meaning of the word "mercy". Ibn Abbas, may God

be pleased with them, said: {nearer to mercy} that is, more likely to be kind to his kinship and kind to his parents." Qatadah said: 'nearer to mercy' means: good. Ibn Jurayj said: It means 'more merciful to them than their murdered son.' Al-Farra' said: It is more likely that he will guide them to be granted God's mercy. Al-Kalbi said: God Almighty replaced them with a daughter, so a prophet married her, so she bore him a prophet, and God guided a nation through him.

(1)[1790] Abdullah Ibn Hamid informed us, he said: Hamid Ibn Muhammad informed us, he said: Abu Muhammad Abdullah Ibn Yahya Ibn Al-Harith Al-Qadi informed us, he said, Abd Al-Wahhab Ibn Fulayh informed us, he said: Abdullah Ibn Maymoon Al-Qaddah informed us, on the authority of Ja'far Ibn Muhammad, on the authority of his father regarding this verse, he said: God replaced them with a daughter who gave birth to seventy prophets. Ibn Juraij said: He replaced them with a Muslim boy, and the one who was killed was an infidel. Qatada said: His parents were happy with him when he was born, and grieved for him when he was killed.

[Qur'an 18: 82] ﴿And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."﴾

The Almighty said: ﴿As for the wall, it belonged to two orphan boys in the city﴾ and their names were Asram and Sarim. As for ﴿beneath it a treasure for them,﴾ scholars differed about that treasure, what was it? Some of them said: It was

(1) **[1790] Evaluation of the chain of narrators:** Very weak. It includes Al-Qadah, who is abandoned.
Chain of Narrators: I could not find any narrators, but Al-Baghawi mentioned him in "Ma'alim Al-Tanzil" 5/195, and Al-Qurtubi mentioned him in "Al-Jami' Li-Ahkam Al-Quran" 11/37, attributing him to Muhammad Al-Baqir, may Allah have mercy on him. He is also mentioned without attribution by Ibn Hajar in "Fath Al-Bari" 8/421 and by Al-Khazin in "Lubab Al-Ta'wil" 3/174.

books of knowledge buried under the ground. It is also the same saying of Saeed Ibin Jubair. Ibn Abbas, may God be pleased with them both, said: The treasure was nothing but knowledge. ibn ʻAbbās, Al-Ḥasan, and Ja'far Ibn Muhammad said: It was a tablet of gold inscribed on it: (In the name of God, the Most Gracious, the Most Merciful. I am amazed at those who believe in destiny and then they grieve. I am amazed at those who believe in God's sustenance and then they lust for money. I am amazed at those who believe in death, and then they rejoice. I am amazed at those who believe in the reckoning, and then they are heedless. I am amazed at those who know the world and its ups and downs with its people, how they can be reassured about it. There is no god but God and Muhammad is the Messenger of God). This saying has been narrated on the authority of the Prophet, peace be upon him. Ikrimah said: That treasure was money.

(1)[1791] Abu Bakr al-Hamshadi al-Muzaki informed us, Abu Al-Ḥasan Ahmad ibn Muhammad ibn Abdus al-Taraifi informed us, he said:

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(1) **[1791] Evaluation of the chain of narrators:**
- Weak, as it includes Yazid ibn Yusuf al-San'ani who is weak.

Chain of Narrators:
- Narrated by al-Tirmidhi in his book "Abwab Tafsir al-Quran", chapter: "From Surah al-Kahf" (3152) with this chain of narration, and he also narrated it in his book "Abwab Tafsir al-Quran", chapter: "From Surah al-Kahf" (3152) but without Yazid ibn Yazid ibn Jabir.
- Al-Hakim narrated it in "Al-Mustadrak" 2/401, and al-Wahidi in "Al-Waseet" 3/162, both through the chain of Yazid ibn Yusuf.
- Al-Zayla'i mentioned it in "Takhreej Ahadeeth wa Athar al-Kashaf" 2/307: "And al-Tabarani narrated it in his book, and al-Bazzar in "Al-Bahr al-Zakhkhar", and he said: its chain of narration is good, and although Yazid ibn Yusuf is weak, those before and after him are trustworthy." AH.
- Ibn Adi narrated it in "Al-Kamil", and he considered Yazid ibn Yusuf to be the most reliable narrator, while al-Nasa'i and Ibn Ma'een weakened him. However, he himself considered it to be sound even with its weakness, and he said: "His narration should still be written down."
- Al-Tabari preferred this opinion that "al-maal" in the verse refers to wealth, and he said: "Because it is known from the speech of the Arabs that 'al-khinz' is the name for what is stored of wealth...Therefore, the interpretation is usually to be directed to the majority of the addressees of the revelation unless there is evidence that necessitates otherwise."

Uthman ibn Sa'id informed us, he said: Safwan ibn Salih al-Dimashqi informed us, he said: Al-Walid ibn Muslim informed us, he said: Yazid ibn Yusuf al-Sana'ani informed us, on the authority of Yazid ibn Yazid, on the authority of Makhul, on the authority of Umm Al-Darda, on the authority of Abi Al-Darda, may God be pleased with them, said: The Messenger of God (PBUH) commented on God's saying: ﴿beneath it a treasure for them,﴾: (It was gold and silver).

{And their father had been righteous.} His name was Kashih and he was one of the pious. It was said that they were protected gratefully by God for the righteousness of their father. Their own righteousness was not mentioned. There were seven fathers between them and the father who was the reason they were kept and protected. Their father was a man who used to fast a lot.

(1)[1792] Abdullah Ibn Hamid informed us, he said: Hamid Ibn Muhammad informed us, he said: Bishr Ibn Musa informed us, he said: Al-Hamidi informed us, he said: Sufyan informed us, he said: Muhammad Ibn Suqa informed us, on the authority of Muhammad Ibn Al-Mankadr, he said: God the Most High preserves with the righteous man his son, the children of his son, his family, and the neighbors around him, so they are still under the protection and coverage of God Almighty. [1793] And on the authority of Ruh, he said: Hisham al-Dastawa'i informed us, on the authority of those who mentioned him, on the authority of Sa'id Ibn al-Musayyib, that he used if he saw his son, to say: O son, I will increase my prayers for your sake in the hope that I will preserve you. And he recited this verse.

(1) **[1792] Evaluation of the chain of narrators:** Authentic.
Chain of Narrators:
- Narrated by Abu Nu'aym in "Hilyat al-Awliya" 3/148 through the chain of Abu Khalid al-Ahmar from Muhammad ibn Suqah from him, in a similar manner.
- Al-Wahidi also narrated it in "Al-Waseet" 3/163 through the chain of al-Husayn ibn Ali from Ibn Suqah from him, in a similar manner.

(1)[1794] Abdullah Ibn Hamed informed us, he said: Al-Ḥusayn Ibn Muhammad Ibn Al-Ḥusayn Al-Balkhi informed us, he said: Ahmed Ibn Al-Laith Ibn Al-Khalil informed us, he said: Umar Ibn Muhammad informed us, he said: Muhammad Ibn Al-Haytham Ibn Abdullah Al-Daba'i informed us, he said: Al-'Abbās Ibn Muhammad Ibn Abdul Rahman informed us He said: My father informed me, he said: Yahya Ibn Ismail Ibn Salama Ibn Kahil informed us, he said: I had a sister who was older than me. She suddenly became absent-minded, lost her mind, and alienated herself from others. She confined herself to a room on our roof, and she stayed there for around ten years. But despite her mind gone, she was keen on prayers and purification. While I was sleeping one night, the door of my house was knocking at midnight. I asked: Who is knocking on the door? She said: Bakhah. I said: My sister? She replied: Yes. I said: You are welcome. I got up and opened the door, and she entered. It was the first time she had entered the house in more than twenty years. I said to her: Oh my sister, are you okay? She said: Well, tonight I saw a dream, and it was said to me in the dream: Peace be upon you, Bakhah. I said: Peace be upon you. It was said to me: God has protected your father Ismail Ibn Salama Ibn Kahil, thanks to the piety of your grandfather, and you are protected because of the righteousness of your father, Ismail. If you wish, I pray to God for you, and He will heal you; and if you wish, you can choose to have patience with your sickness and you will be rewarded Paradise, for Abu Bakr and Umar, may God be pleased with them, have interceded for you with God Almighty for the love of your father and your grandfather for them. I said: If it is necessary to choose one of them, then I will be patient with my sickness and I choose Paradise as well. God Almighty is abundant in forgiveness for His creation, and nothing is impossible for Him. If He wills,

(1) **[1794] Evaluation of the chain of narrators:** Weak due to the ignorance of the Sheikh Hisham al-Distuwai.
Chain of Narrators:
- I could not find any verification for it, but al-Baghawi mentioned it briefly in "Ma'alim al-Tanzil" 5/196, and al-Khazin mentioned it briefly in "Lubab al-Ta'wil" 3/174.

He will reward me both together. She said: I was told: God has brought them together for you, and he is pleased with your father and grandfather with their love for Abu Bakr and Umar, may God be pleased with them both. Get up and go downstairs to your family. So God Almighty healed her mind.

{ So your Lord intended} O Moses {that they reach maturity} that is, they realize their youth and strength, and it was said that it is eighteen years, {and extract their treasure} and then bring out their hidden treasure from under the wall {as a mercy from your Lord. And I did it not of my own accord}, that is it was not my own opinion to do so, but rather I did it by the command of God Almighty, ﴿That is the interpretation of that about which you could not have patience.﴾[1]

[Qur'an 18: 83] ﴿And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."﴾

The Almighty said: "And they ask you," O Muhammad, "about Dhul-Qarnayn," say, "I will recite to you about him a report." The scholars differed about the fact of his prophethood. Some of them argued that he was a prophet, while others said that he was a just and righteous king. [2][1795] Abu Mansour Muhammad Ibn Abdullah Ibn Hamshath informed us, he said: Abu Abdullah Muhammad Ibn Yusuf informed us, he said: Al-Ḥasan Ibn Muhammad Ibn

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(1) **[1794] Evaluation of the chain of narrators:**
- I could not find any narrators for this chain other than the compiler himself and Ahmad ibn al-Layth.

Chain of Narrators: Not found.

(2) **[1795] Evaluation of the chain of narrators:**
- There is Muhammad bin Yusuf, whom I did not find, and Hasan bin Muhammad, who is truthful, and the rest of its narrators are reliable.

Chain of Narrators:
- It was narrated by Al-Tabari in "Jami' Al-Bayan" 3/25 in the interpretation of Surat Al-Baqarah, and Ibn Abi Shaybah in his "Musannaf" 11/97 (32452). See also "Takhrij Ahadith wa Athar Al-Kashaf" by Al-Zaylai 2/309, Ibn Al-Jawzi mentioned it and attributed it to Mujahid in "Zad Al-Masir" 5/129, and Al-Qurtubi mentioned it in "Al-Jami' li-Ahkam Al-Quran" 11/48-49. None of them attributed it to anyone.
- The same was mentioned by Al-Zamakhshari in "Al-Kashaf" 2/400, and Ibn Atiyyah in "Al-Muharrar Al-Wajiz" 3/538.

Jabir informed us, he said: Abdullah Ibn Hashem informed us, he said: Waki' informed us, on the authority of Al-Ala Ibn Abdul Karim, he said: I heard Mujahid says: The whole earth was ruled by for men, two believers, and two unbelievers. As for the two believers: Suleiman Ibn Dawud, peace be upon them, and Dhul-Qarnayn, and as for the disbelievers: Nimrod and Bukht Nasr.

Besides, scholars have differed as to the reason for his naming: Dhul-Qarnain (Literally: double-horned). Some of them argued that he was called so because he was the king of the Romans and Persia. It was also argued that he had on his head the likeness of two horns. And it was said: Because he saw in a dream as if he was taking the horns of the sun, and the interpretation of his dream was because he toured the east and west. It was also said: Because he called his people to monotheism, but they beat him on his right horn, then he called them to monotheism, so they beat him on his left horn, too. And it was said: Because he had two beautiful forelocks, and the forelock in Arabic denotes a 'horn.' And it was said: Because he was the son of two great parents. And it was said: Because two generations of people died in his time while he was alive. And it was said: Because he used to fight with his hand and all his stirrups. And it was said: Because he saw the light and darkness.

[Qur'an 18: 84] ﴿Indeed, We established him upon the earth, and We gave him from everything a way [i.e., means].﴾

The Almighty said: ﴿Indeed, we established him﴾, that is We paved and facilitated for him ﴿upon the earth﴾ so we established him and guided him in its ways. ﴿And We gave him from everything﴾ that people need. It was said: From everything that kings use to conquer cities and fight enemies, God has given him a {means}, i.e., knowledge attributed to him. Al-Ḥasan said: Ability to travel wherever he wanted. And it was said: We brought the regions of the earth near to Him, as We subjected the wind to Solomon, peace be upon him.

[Qur'an 18: 85] ﴿So he followed a way﴾

{followed} a path. {a way} Ibn'Abbās, may God be pleased with them, said: an approach. Mujāhid, may God have mercy on him, said: A path between the East and the West, and its counterpart, and it is similar to what God Almighty has said about Pharo when he said: ﴿May I reach the pathways * the pathways of the heavens﴾, i.e., the roads.

[Qur'an 18: 86] ﴿Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a body of dark water,1 and he found near it a people. We [i.e., God] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."﴾

As for the Arabic word (Ḥami'a, Literally: black clay), it was recited as (Ḥāmīyah, Literally: hot) by Abdullah Ibin Masoud, Abdullah Ibn Omar, Abdullah Ibn 'Abbās, Abdullah Ibn Amr, Abdullah Ibn Al-Zubayr, may God be pleased with them, and Al-Ḥasan, Abu Ja'far, Ibn Amer, Ayyub and the people of Kūfah except for Hafs.This recitation is supported by the following hadith:

(1)[1796] Abdullah Ibn Hamid informed us, he said: Ahmad Ibn Abdullah informed us us, he said: Muhammad Ibn Abdullah Ibn Suleiman informed us us, he said: Othman Ibn Abi Shaybah informed us us, he said: Yazid Ibn Harun informed us us, on the authority of Sufyan Ibn al-Ḥusayn, on the authority of Al-Hakam Ibn Otaiba, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dhar, may God be pleased with him, who said: I was accompanying the Prophet (PBUH), so he said: **(O Abu Dhar, where does this set)**? I said God and His Messenger know best. He

(1) **[1796] Evaluation of the chain of narrators:** Authentic.
Chain of Narrators:
- It was narrated by Abu Dawud in his book "Al-Huruf wal Qira'at" (4002), and Ahmad in his "Musnad" 5/165 (21459) with a more complete chain than what is mentioned here.
- Al-Hakim also narrated it in "Al-Mustadrak" 2/267, and said: "The chain of narrators is authentic and they did not narrate it."
- All of them narrated it through the route of Yazid bin Harun. Al-Zaylai attributed it to Abu Ya'la, Al-Bazzar, Ibn Abi Shaybah, and Ibn Mardawaih in "Takhrij Ahadith wa Athar Al-Kashaf" 2/310.

said: (It sets in a hot spring). And Abdullah Ibin Amr, may God be pleased with them both, said: The Messenger of God (PBUH) looked at the sun when it set and said: **(In God's blazing fire, in God's blazing fire, had God not prevented it, it would have burned everything on the earth).**

On the other hand, the rest of the reciters read it (Ḥami'a, Literally: black clay), which is supported by what follows:

(1)[1797] What Abdullah Ibn Hamid informed us, he said: Ahmed Ibn Muhammad Ibn Yahya Al-Ubaidi informed us, he said: Ahmed Ibn Najda Ibn Al-Arian informed us, he said: Al-Hammani informed us, he said: Sakhr Ibn Dinar informed us, on the authority of Sa'id Ibn Aws, on the authority of Musada Ibin Yahya, on the authority of Ibn ʿAbbās May God be pleased with them both. He said: Ubayy ibn Ka'b, may God be pleased with him, recited it to me as the Messenger of God (PBUH) recited it to him: ﴿It set in a muddy spring﴾.

Ka'b said: I find it in the Torah: a black spring. Ibn Abbas, may God be pleased with them, concurred. (2)[1798] And Abdullah Ibn Hamed informed us,

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(1) **[1797] The evaluation of the chain of narrators:** weak. Al-Humayani is considered a Hafiz, but he is accused of fabricating hadiths, while Muhammad ibn Dinar is considered weaker than al-Humayani. Sa'd ibn Aws is also considered weak.
Chain of Narrators: It was narrated by Abu Dawud in his book "Al-Huruf wa Al-Qira'at" (3986) and by Al-Tirmidhi in his book "Al-Qira'at," chapter: "From Surat Al-Kahf" (2934). Abu Dawud Al-Tayalisi also narrated it in "Al-Musnad" (72). In the printed version of Al-Musnad, it was narrated by Masdah bin Isa, and it was also narrated by Al-Tabari in "Jami' Al-Bayan" (16/12), and Al-Mizzi in "Tahdhib Al-Kamal" (3/118), all through the narration of Muhammad ibn Dinar.

(2) **[1798] The evaluation of the chain of narrators:** The sheikh of the compiler did not mention any criticism or praise.
Chain of Narrators: It was narrated by Al-Tabari in his book "Jami' Al-Bayan" (16/11) through the narration of Saeed bin Muslimah, from Ismail bin Ali, from Uthman bin Hader. However, Saeed bin Muslimah is weak, as stated in "Taqrib Al-Tahdhib" by Ibn Hajar (p. 388), and it is doubtful that Ismail bin Ali met Abu Hader. Therefore, it is more accurate - and Allah knows best - that the narrator Ismail bin Umayyah Al-Umawi, who narrates from Abu Hader, and he narrates from him: Saeed bin Salamah, as stated in the biography of Ismail and Saeed in "Tahdhib Al-Kamal" by Al-Mizzi (1/221, 3/198). Abd al-Razzaq also narrated it in his book "Tafsir Al-Quran" (1/346) through Khalil bin Ahmad, from Abu Hader, and this is a second follow-up. Khalil

that Muhammad Ibn Yaqoub informed us, he said: Al-Hassan Ibn Ali ibn Affan informed us, he said: Abu Osama informed us, he said: Amr Ibn Maymoon informed me, he said: I heard Abu Hadhir or Ibn Hadhir, a man from Azd, say: I heard ibn ʿAbbās, may God be pleased with them both, says: I was sitting with Muawiyah, may God be pleased with him, when he recited this verse (he found it setting in a body of dark water) and I said: (Hami'a tin, Literally: black clay).

Muawiyah said to Abdullah Ibn Amr: How do you read it? He said: As you read it, O Commander of the Faithful. Ibn ʿAbbās, may God be pleased with him, said: I said, 'In my house, the Qur'an was revealed.' So Muawiya, may God be pleased with him, sent for Ka'b, may God have mercy with him, and he came to him and said: O Ka'b, where do you find the sun setting in the Torah? He said: As for Arabic, you know it best, and as for the sun, I find it in the Torah setting in water and mud. He said: So I said to Ibn ʿAbbās, may God be pleased with them both: If I were with you, I would have recited words that would increase your insight into what you said Ibn ʿAbbās, may God be pleased with them both, said: So what is it? So I chanted these poetic lines:

"Dhu al-Qarnayn was before me a Muslim, a king to whom kings are indebted and devoted.

He has reached the easts and the wests seeking ways as an order from God the Wise and Guide. He reached the sun at its sunset in the spring of black mud."

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bin Ahmad is Al-Farahidi, a famous linguist, and he is truthful, as stated in "Taqrib Al-Tahdhib" by Ibn Hajar (301). He also narrated it through Ibn Al-Mubarak, from Amr bin Maymun, from Abu Hader, and this is a follow-up to Abu Osama. It was also narrated by Al-Nahhas in his book "Ma'ani Al-Quran" (4/286) through Yazid bin Harun, from Amr bin Maymun, and this is a follow-up to Abu Osama. Ibn Abi Hatim also narrated it in his book "Tafsir Al-Quran Al-Azim" (7/2385). It was also mentioned in "Al-Fath Al-Samawi" by Al-Manawi (2/801-802), and in "Al-Wasit" by Al-Wahidi (3/164) through the narration of Ziyad bin Abi Saad, from Ibn Hader, as stated in the printed version of Ibn Abi Saad, and he may be Ibn Saad Al-Khorasani, who narrates from Ibn Hader, as stated in "Tahdhib Al-Kamal."w

Upon hearing that, Ibn ʿAbbās called a man or a boy and requested him to write down the poetic lines that were just chanted[1]. Abu Al-Aaliyah said: It was reported to me that the sun sets in a spring that reflects it towards the east.

﴿and he found near it a people,﴾ that is: a nation. The Almighty said: ﴿We said, "O Dhul-Qarnayn, either you punish [them]﴾ meaning: either you will kill them if they do not embrace Islam, ﴿or else adopt among them [a way of] goodness."﴾ that is: you will pardon and forgive them. Therefore, it was said that it means 'You capture them, then you teach them guidance and enlighten them with the righteous path.'

[Qur'an 18: 87] ﴿He said, "As for one who wrongs,1 we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.﴾

Dhul-Qarnayn, in reply to his Lord's command, said as for whoever disbelieves in God the One and the Only, we will kill him, then he dies, and

(1) **[1798] The evaluation of the chain of narrators:** The sheikh of the compiler did not mention any criticism or praise.
Chain of Narrators: It was narrated by Al-Tabari in his book "Jami' Al-Bayan" (16/11) through the narration of Saeed bin Muslimah, from Ismail bin Ali, from Uthman bin Hader. However, Saeed bin Muslimah is weak, as stated in "Taqrib Al-Tahdhib" by Ibn Hajar (p. 388), and it is doubtful that Ismail bin Ali met Abu Hader. Therefore, it is more accurate - and Allah knows best - that the narrator Ismail bin Umayyah Al-Umawi, who narrates from Abu Hader, and he narrates from him: Saeed bin Salamah, as stated in the biography of Ismail and Saeed in "Tahdhib Al-Kamal" by Al-Mizzi (1/221, 3/198). Abd al-Razzaq also narrated it in his book "Tafsir Al-Quran" (1/346) through Khalil bin Ahmad, from Abu Hader, and this is a second follow-up. Khalil bin Ahmad is Al-Farahidi, a famous linguist, and he is truthful, as stated in "Taqrib Al-Tahdhib" by Ibn Hajar (301). He also narrated it through Ibn Al-Mubarak, from Amr bin Maymun, from Abu Hader, and this is a follow-up to Abu Osama. It was also narrated by Al-Nahhas in his book "Ma'ani Al-Quran" (4/286) through Yazid bin Harun, from Amr bin Maymun, and this is a follow-up to Abu Osama. Ibn Abi Hatim also narrated it in his book "Tafsir Al-Quran Al-Azim" (7/2385). It was also mentioned in "Al-Fath Al-Samawi" by Al-Manawi (2/801-802), and in "Al-Wasit" by Al-Wahidi (3/164) through the narration of Ziyad bin Abi Saad, from Ibn Hader, as stated in the printed version of Ibn Abi Saad, and he may be Ibn Saad Al-Khorasani, who narrates from Ibn Hader, as stated in "Tahdhib Al-Kamal."n

will be returned to his Lord in the Hereafter where he will face a terrible and disgraceful punishment.

[Qur'an 18: 88] ﴿But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will speak to him from our command with ease."﴾

Scholars differed in two ways as to their interpretation of the 'best' in the above verse. Some of them argued that what is meant by the 'best' is good deeds. On the other hand, others argued that 'best' implies Paradise.

{and we will speak to him from our command with ease}, that is Dhul-Qarnayn will soften his speech for them and facilitates their affairs. Mujahid said: {ease} means 'favor.'

[Qur'an 18: 89] ﴿Then he followed a way.﴾

Dhul-Qarnayn had trodden roads and trampled over lands.

[Qur'an 18: 90] ﴿Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.﴾

Qatada said: There was no cover or a barrier between them and the sun because they were on a land where no building could be established, and they used to live in burrows underground. After sunset, they would go out to their subsistence and farming. Al-Hassan said: Their land did not support buildings, so when the sun rose on them, they would hide around in the water, and after its sunset, they went out to graze and pasture as animals. Ibn Juraij said: Once an army invaded them, so its people said to them: Beware lest the sun rise upon you while you are here on this land. They said: We would not leave until the sun rises. Then they asked: What are these bones? They said: The carcasses of an army, the sun rose on them here, and they died. So they ran away. Qatadah said: It is said that they were niggers. Al-Kalbi said: They are the tribes of Taris, Tawil, and Minsk; who are naked people, barefoot and blind to the truth. He said: Amr Ibin Malik Ibin Umayyah informed me: I found a man in the city of Samarkand talking to people while they were gathered around him, so I asked them to tell me

some of what he said, so they told me that he lectured about the people on whom the sun rises, he said:

'I went out until I passed China, then I enquired about them, so it was said to me: There is between you and them a journey of a day and a night, so I hired a man, and I spent the rest of my evening and night until I arrived there. Upon entering their town, I beheld one of them spreading his ear as a rug to sit on while covering himself with the other ear. He went on saying: So while we were so, we heard the sound of a clanking sound, then I fainted and fell down. When I came to my senses, they were wiping me with oil. So I noticed that when the sun rose it was like oil, and I also noticed that the edge of the sky was like a tent. And when the sun had risen in the midday hour, they took me and my companion into an underground hole to escape from the sun's glow. At noon, they went out to the sea and caught fish, which they threw on the ground to ripen under the sunrays.'

[Qur'an 18: 91] ﴿Likewise. And We had encompassed [all] that he had in knowledge.﴾

The Almighty said: {Likewise} whom scholars differed about, so some of them said: It means, as he reached the setting of the sun, so did he reach its rising. And it was said: He followed a similar pathway as the one he had trodden before. It was also said: Just as the tribe was found at sunset, and he ruled over them, so he did with the other tribe found at sunrise. And it was said: When God the Most High informed him about them, He said: {Likewise} that is, so is their affair and the news about them as we informed you. Then He resumed and said: {And We had encompassed [all] that he had in knowledge,} meaning what he owned of kings, armies, and machines.

[Qur'an 18: 92] ﴿Then he followed a way.﴾

[Qur'an 18: 93] ﴿Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.﴾

Al-Kisa'i said: They were two mountains between which Dhul-Qarnayn bridged a gap to serve as a barrier between Gog and Magog and those behind

them. Ibn Abbas, may God be pleased with them, said: The two mountains were Armenia and Azerbaijan. {He found besides them a people who could hardly understand}. al-Aʿmash, Yahya Ibin Wathab, Hamza, and Al-Kisa'i read the main verb 'understand' (Yafqahoon) in this sentence so that it means: 'make others understand them' (yufaqqihun), to denote their inability to communicate.

[Qur'an 18: 94] ﴿They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"﴾

The Almighty said: {They said, O Dhul-Qarnayn,} Here a questioner may ask: How did he tell about them that they did not understand a word, then he told that they spoke and expressed themselves? In reply it was said: Other people spoke on their behalf, and they were translating to Dhul-Qarnayn, and this is clear in Ibn Masoud's recitation of the same verse: (And they could hardly understand a word. So others said on their behalf, O Dhul-Qarnayn..) On the contrary, other scholars argued that what is meant is that they did not understand the difference between good and evil, nor between error and guidance. ﴿They said, O Dhul Qarnayn, indeed Gog and Magog,﴾ Gog and Magog are two onomatopoeic words in the Arabic language, as their sound indicates their meaning, which is the kindling of fire, its light, and its sparks. They were likened to it due to their large numbers and strength. Wahb Ibn Munabbih and Muqatil Ibn Suleiman said: They were the descendants of Japheth Ibn Noah, peace be upon him. Al-Ḍaḥḥak said: They were a generation of Turks. Ka'b said: They were a rare descendant of Adam, as they were born through Adam only without Eve. It was because Adam, peace be upon him, had a wet dream one day, and his semen mixed with dust. When he realized that, he was sad about those sperm drops that came out of him, so God Almighty created Gog and Magog from them, and they became connected to us through the father's side without the mother's.

As for the Almighty's saying: ﴿corrupters in the land﴾ Sa'id Ibn Abdul Aziz said: Their corruption in the land was that they were cannibals eating

people. Al-Kalbi said: They used to invade other people's land on the days of spring, and they did not leave anything green in it except that they ate it, and nothing dry except that they took it from their land, after they severely harmed them and killed them horribly. It was also said that it means: They will cause corruption in the land after their future advent.

(1)[1799] Abdullah Ibn Hamed informed us, he said: Abdullah Ibn Muhammad Ibn Mubarak informed us, he said: Ali Ibn Ibrahim Al-Bashnawi informed us, he said: Muhammad Ibn Al-Musaffa informed us, he said: Yahya Ibn Sa'id informed us, on the authority of Muhammad Ibn Ishaq, on the authority of al-Aʿmash, on the authority of Shaqiq, on the authority of Hudhayfah, may God be pleased with him, said: I asked the Prophet (PBUH) about Gog and Magog, so he said: (Gog is a nation and Magog is a nation, each nation is four hundred thousand nations, of which a man does not die until he witnesses a thousand males of his descendants, all of them have grown up sturdy and able to carry weapons [879 / b]. It was said: O Messenger of God, describe them for us. He said: (They are of three types: a class of them is like cedar), it was said: O Messenger of God, and what is cedar? He said: A tree in the Levant, its height is one hundred and twenty cubits, and a class of them is a hundred and twenty cubits in both width and length, whereas the third class of them are people with huge ears to the extent that a man of them can spread one ear like a carpet and wraps himself around the other. They do not pass by an elephant, beast, or pig but they eat it, and whoever dies of them is also eaten.

(1) **[1799] Evaluation of the chain of narrators:** Fabricated. In it is Muhammad ibn Ishaq al-Akashi, a liar.

Chain of Narrators:

- Narrated by Ibn 'Adi in "Al-Kamil" (6/169) and he said about him and others from the narrations attributed to al-Akashi: "All of them are fabricated." And Ibn Mardawayh, as stated in "Al-Kafi al-Shaf" by Ibn Hajar (p. 104).
- Also, it was narrated by Ibn al-Jawzi in "Al-Mawdoo'at" as mentioned in "Takhreej Ahadeeth wa Athar al-Kashaaf" by al-Zayla'i (2/311).
- It was also narrated by al-Wahidi in "Al-Waseet" (3/166) through al-Akashi.

In a related context, Wahb Ibn Munabbih, may God have mercy on him, said: Dhu al-Qarnayn was a man from the Romans, and he was the only son of an old woman. His name was Alexandros, and when he grew up and became a righteous servant, God Almighty said: O Dhul-Qarnayn, I will send you to the nations of the earth, and they are nations whose tongues are differed, and they are all the people of the earth. Among them are two nations far apart, separated by the distance of the entire width of the earth. And I will also send you to nations in the middle of the earth, among them are the jinn and mankind and Gog and Magog. As for the two nations that have the length of the earth between them, the one at sunset is called Nasik, and the other at sunrise is Nasik. As for the two nations that have the width of the earth between them, one of them is in the right diameter of the earth and is called Hawel, and the other is in the left diameter of the earth, Taweel. When God Almighty said that to him, Dhul-Qarnayn replied: My God, you have entrusted me with a great matter that no one can appreciate except you, so enlighten me about these nations to which you sent me, with what force should I face them? And how many soldiers should I gather for them? How can I overcome them? With what patience should I surpass them? And what tongue do I speak to them? How do I understand their languages? And how will I comprehend their words? And with what vision do I behold them? And with what argument do I argue with them? And with what heart do I understand them? With what wisdom do I manage them? And how will I judge them justly? And with what knowledge do I judge between them with justice? And with what knowledge will I manage their affairs? With what power shall I punish them? And which feet do I walk on to them? And with what authority do I rule over them? And with which soldiers do I fight them? And with what kind of companionship do I befriend them? And I do not have, O my God, anything of what you have mentioned that will empower me over them. You are the Compassionate, the Most Merciful, who does not burden a soul beyond its capacity and does not make it miserable, rather You have mercy on it.

God Almighty replied to him: I will enable you to bear what I have entrusted you with. I will expand your chest for you so that it hears everything, and strengthen your understanding for you so that you grasp everything, release your tongue for you so that you utter everything, open your hearing for you so that you comprehend everything, augment your sight for you so that you can behold everything, count for you so that nothing will miss you, strengthen you so that nothing terrifies you, strengthen your heart for you so that nothing frightens you, and I protect your mind so that nothing is forgotten, and I empower your hands so that it dominates over everything, and I clothe you with awe so that nothing will seize you, and I subject light and darkness to you, so make them your soldiers, the light guides you ahead, and the darkness surrounds you from behind. When he was told that, he set out to lead the nation at sunset, and when he reached them, he found a huge gathering that only God can count its number. He beheld a strength and might that only God can bear, different tongues, scattered whims, and separated hearts. When he saw that, he besieged them at night, and set up three camps around them encompassing them from everywhere until they retreated to one place. When the day dawned, he called them and invited them to worship God Almighty. So, some of them believed in Him, and others disbelieved. As for those who disbelieved in God, darkness befell them, and it proliferated their mouths, noses, ears, and abdomens. Besides, it entered their houses and covered them from above and below them and from every side of them, so they were perplexed. When they feared that they would perish by it, they called to him in one voice, so he stopped the darkness. Therefore, they followed him and worshipped God Almighty. Hence, so he recruited great numbers of men from the people of Morocco as soldiers in one army. So he lead them while the darkness drove them from behind and guarded them, and the light was ahead guiding them. He marched towards the right side of the earth, to the nation that was in the right diameter of the earth, which is called: Hawel. God Almighty subjected to him his hand, his heart, his reasoning, his mind, and his vision, so he did err (if they conspire) and when he did a deed he perfected it.

So he marched, leading those nations, and they followed him. When he reached a sea or a ford, he built ships out of small planks, and he organized them in no time. Then, he boarded all of those nations and those soldiers with him. When he crossed the rivers and seas, he used to dismantle his ships into planks, then handed each man of his soldiers a plank so that he would not tire of carrying it. And he remained as such until he reached Hawel, to which he did as he had done to Nasik. When he was done with it, he quickly headed towards the right side of the land, until he reached Mansak at sunrise. And there he did as he did to the two previous nations. Then he marched onward until he took the left side of the land to Tawil, which is the nation that faced Hawel, as the distance between them was the breadth of the whole earth. Upon reaching it, he fought the enemies and recruited soldiers, exactly as he did in the previous one. Once he was done with it, he turned to the nations in the middle of the earth, including the jinn and mankind, and Gog and Magog. And while he was on his way towards the East, a righteous nation of men said to him: O Dhul-Qarnayn, there are creatures between these two mountains of God Almighty's creation, in which there is no resemblance to humans, and they are like animals, they eat grass and prey on animals as lions prey on them, and they eat earthworms, all of them, including snakes, scorpions, all animals, and every breathing creature. God Almighty did not create a creation that yearly reproduces and multiplies as they do. If you are late, there is no doubt that they will fill the earth and corrupt it. And since we have lived nearby them, we have been incessantly afraid that they might attack us from between these two mountains {So may we assign for you an expenditure that you might make between us and them a barrier?}

[Qur'an 18: 95] ﴿He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.﴾

In this verse, Dhul-Qarnayn requested those people to prepare rocks, iron, and copper for him until he entered their countries, learned their knowledge,

and could measure the distance between the two mountains. Then he set off while he was in their vanguard until he reached the center of their country. He found their males and females were all equal in height. One of them was about half the medium-height man of us. Ali Ibn Abi Talib, may God honor his face, said: Some of them were an inch tall, and some of them were overly tall. Instead of nails, their hands had claws. They had fangs and molars like lions. Their palates were like the palates of camels, with a rattling chewing sound when they ate, like the gnawing of an old mule or a strong mare. Besides, they had long hair fringes in which they hid from the heat and cold. And each of them had two large ears, one of which was hair and the other of fluff. He used to wrap himself in one of them and cover with the other, summering in one of them and wintering in the other. Each of them, whether a male or female, knew exactly their death time, as none of their males died except after giving birth to a thousand children, and the female did not die until a thousand children came out of her womb. And they were provided with figs on the days of spring, and they used to pray for its flourishing as they pray for the rain, so they were provided with it on a yearly basis, so they would continue to eat from it throughout the year until the next year, and it would suffice them despite their large number. Their speech was like the cooing of pigeons and the howl of the wolf, and they mate as beasts mate when they meet. When Dhu al-Qarnayn saw that, he turned to what was between the two mountains, and measured what was between them while he was on the cusp of the land of the Turks, which followed the east of the earth, and found that the distance between them was a hundred parasang. He began digging the foundation until the water appeared, and made it fifty farsangs wide, and filled it with rock. After that, he melted the copper and poured it over until it became like a a mountain's root dug underground. Then he brought shards of iron and molten copper, and through it he made brass, and it became as if it were like hailstones inked in the yellowness and redness of copper and the blackness of iron. When he finished it and perfected it, he set off deliberately to a group of people, and while he was marching he met a righteous nation who were just

and following the right path. It was a just and moderate nation, they divided equally, they ruled with justice, and they showed mercy. They were united, their word was one, their morals were alike, their way was straightforward, their hearts were united, and their attitude was great. Their graves were in front of their homes on which there were no doors. They had no princes over them, and there were no judges among them, and there were no rich people, kings, or nobles among them, and they did not differ nor quarrel nor resent nor fight nor laugh nor revolt. Pests did not afflict them. They were the longest-lived people, and there were no poor, needy, rude, or ruffian among them. So when Dhul-Qarnayn saw that, he was amazed at them, and said: Tell me, O people, for I had wandered the whole earth, its sea, and its land, its east, and its west, its light and its darkness, and I had not seen anyone like you, so tell me your news? They said: Yes, so ask us what you want.

Dhul-Qarnayn: Why are your graves at the gates of your homes?

The righteous people: We deliberately did this so that we do not forget death, and the remembrance of it does not leave our hearts.

Dhul-Qarnayn: Why do your houses have no doors?

The righteous people: We have no one to suspect, for we are all honest.

Dhul-Qarnayn: Why don't you have a prince?

The righteous people: We don't need that.

Dhul-Qarnayn: Why don't you have rulers?

The righteous people: We do not quarrel.

Dhu al-Qarnayn: Why are not there rich people among you?

The righteous people: We do not compete for money.

Dhu al-Qarnayn: Why are there no nobles among you?

The righteous people: We do not compete.

Dhul-Qarnayn: Why are there no kings among you?

The righteous people: We are not proud.

Dhul-Qarnayn: Why do you not differentiate or differ?

The righteous people: We are one family showing mercy to each other.

Dhu al-Qarnayn: Why do you not dispute [881/b] and do not differ?

The righteous people: Because of the intimacy of our hearts and the righteousness between us.

Dhul-Qarnayn: Why don't you retaliate and don't fight?

The righteous People: We conquered our whims with determination, and I guided ourselves with patience.

Dhul-Qarnayn: Why is your word united and your way straight?

The righteous people: Because we do not lie, we do not deceive, and we do not assassinate each other.

Dhul-Qarnayn: So tell me, from where do your hearts become alike and your manners become more moderate?

The righteous people: Our chests are free of grudges, so God removed the malice and envy from our hearts.

Dhul-Qarnayn: Why are there no poor or needy among you?

The righteous people: We share and divide equally.

Dhul-Qarnayn: Why are you not rude or harsh?

The righteous people: by humiliation and humility.

Dhul-Qarnayn: Why are you the longest-lived people?

The righteous people: Because we deal with the truth and judge with justice.

Dhul-Qarnayn: Why do you not suffer from drought?

The righteous people: We do not stop seeking forgiveness from God Almighty.

Dhu al-Qarnayn: Why don't you grieve or mourn?

The righteous people: Because we have prepared ourselves for calamity since we were born, and we loved it and waited for it.

Dhu al-Qarnayn: Why do pests not afflict you as they afflict people?

The righteous people: Because we do not put our trust except in God, and we do not care for the winds and the stars.

Dhu al-Qarnayn: Were your fathers the same?

They said: Yes, we found our fathers merciful to their needy, consoling their poor, pardoning those who wronged them, doing good to those who wronged them, forgiving those who misconducted with them, asking forgiveness for those who insulted them, upholding ties of kinship, fulfilling their trusts, keeping their prayers on time, fulfilling their covenants, and being true to their promises. (They did not get fed up with their peers, nor did they disdain their relatives), so God Almighty facilitated their affairs and preserved them as long as they were alive, then preserved their offspring after them.

(Dhul-Qarnayn said to them: If I were to reside, I would reside among you, but I was not commanded to reside).

Qatadah narrated, on the authority of Abi Rafi', on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet (PBUH), who said: Gog and Magog dig it every day until when they almost see the sun's rays, their leader says: Go back and resume digging it tomorrow. So God Almighty will restore the hole they dug as it was. So they keep doing the same thing until one time they will dig until they almost see the rays of the sun. Their leader says: Go back, and resume digging it tomorrow, God willing. So they return to it, and they find it as it was when they left it, so they continue digging until it is open. Then, they go out to the people, so they seek water, and the people fortify themselves in their fortresses, so they shoot their arrows at the sky, and they return to them in blood, and they say: We subdued the people of the earth and conquered the people of the sky. So God Almighty sends a deadly attack on them on their necks and kills them, so the Messenger of God (PBUH) said: **(By the One in**

Whose hand is my soul, the animals of the earth will be fattened of eating their flesh and thankful as such).(1)

(2)[1800] And Abdullah Ibn Hamed informed us, he said: Muhammad Ibn Shathan informed us, he said: Ja'una Ibn Muhammad informed us, he said: Salih Ibn Muhammad informed us, on the authority of Ubaid Allah, on the authority of Muhammad Ibn Ishaq, on the authority of Asim Ibn Omar Ibn Qatada, on the authority of Mahmoud Ibn Labid, on the authority of Abi

(1) **Evaluation of the chain of narrators:**
- Its chain is authentic, narrated by al-Tirmidhi in his book "Tafsir al-Quran" under the chapter of Surat al-Kahf (3153), and he said: "This is a hadith that is good and strange."
- Also narrated by Ibn Majah in his book "Al-Fitan" under the chapter of the Dajjal and the emergence of Jesus, son of Maryam (4080), and by Ahmad in his book "Al-Musnad" (2/510, 511, 10632, 10633), and by Ibn Hibban in his book "Sahih" as mentioned in "Al-Ihsan" (15/242, 6829), and by al-Hakim in his book "Al-Mustadrak" (4/534, 8501), and he said: "It is authentic according to the conditions of al-Bukhari and Muslim, and they did not narrate it." And al-Dhahabi agreed with him. Also narrated by al-Bayhaqi, Ibn Mardawayh, and Ibn 'Asakir, as stated in "Al-Durr al-Munthur" by al-Suyuti (4/451, 4/453-454), and by al-Wahidi in "Al-Waseet" (3/168), and by al-Tabari in "Jami' al-Bayan" (16/21). And the hadith is authentic.

(2) **[1800] Evaluation of the chain of narrators:** Weak. In it is Salih ibn Muhammad, who is al-Tirmidhi, accused of being unreliable, and some narrators whose authenticity cannot be confirmed. But the hadith is authentic.
Chain of Narrators:
- Narrated by Ibn Majah in his book "Al-Fitan" under the chapter of the Dajjal and the emergence of Jesus, son of Maryam (4079), and by Imam Ahmad in his book "Al-Musnad" (3/77, 11731) with an authentic chain.
- Also narrated by Ibn Hibban in his book "Sahih" as mentioned in "Al-Ihsan" (15/244), and by al-Hakim in his book "Al-Mustadrak" (2/268, 2966), and he said: "It is authentic according to the conditions of Muslim, and he did not narrate it." And al-Dhahabi agreed with him. Also narrated by Abu Ya'la in his book "Al-Musnad" (2/503, 1351), and by al-Tabari in the book "Jami' Al-Bayan" by Al-Tabari, volume 16 page 21, and in all its chain of narrators, Ibn Ishaq explicitly stated the hadith as being a recent one, unlike what is confirmed in the chain of narrators mentioned here in the book "Al-Musannaf" and by Al-Tabari.
- The hadith is based on Ibn Ishaq, may Allah have mercy on him, and in it, he explicitly mentioned that the hadith was recent from Asim, who is one of the men of the group, from Mahmoud bin Labid. Therefore, the hadith is authentic.

Saʿīd Al-Khudri, may God be pleased with him, said: I heard the Messenger of God (PBUH) say: **(Gog and Magog will be unleashed, and they will emerge as God Almighty said:** ﴿Until, when Gog and Magog have broken loose, swarming down from every mound,﴾ and fill the earth. Then, the Muslims will retreat to their fortresses and refuges. Their numbers will be so huge that the first of them will pass through any river - Abu al-Haytham said: the Tigris River - and they drink it empty until it becomes dry land, then those after them pass through it and say: There was water once in this place. After they had subdued the people of the earth, they say: These are the people of the earth, we have conquered them, now it is time to conquer the people of the sky. He said: Then one of them throws his spear into the sky, but it returns to him stained with blood. While they are so, God Almighty sends worms into their necks like locusts, and they die like locusts. On the next day, Muslims wonder because they no longer hear their usual noise, so they ask: Is there a brave man who risks his life to go out of his house and scout what happened to these people? A man from among them, who was certain that he will be killed, would come down and find them dead, and piled one upon the other, and he would call out to his companions: Good tidings. God has protected you from your enemy. So the Muslims will go out and send their livestock with them, and they will have no grazing other than their Gog and Magog's flesh, so they will thank for the food as if they ate the best of plants).

Wahb said: They went to the seas and drank their water and ate their animals. Moreover, they ate wood, grass, trees, and whatsoever they pillaged. They were not able to come to Mecca, Medina, or Jerusalem.

As for what the Almighty said: ﴿may we assign for you an expenditure that you might make between us and them a barrier?﴾ Abu Amr Ibn Al-Alaa said: (Al-khirj, Literally: expenditure) is voluntary, whereas (Al-kharāj, Literally: tax) is what you are obliged to pay. The two words are close to each other in form but highly different in meaning. However, the first one was the word used in the verse in Arabic.

[Qur'an 18: 95] ﴿He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.﴾

The Almighty said: {He said,} that is Dhul-Qarnayn told them that What his Lord has empowered him was better than what they had. Then, he sufficed to request them to help him with power, so that he can build the dam or the barrier. They asked: What is that power that you request from us? He replied: Masons and builders who can build well, and who can use the tools. They asked: which tools?

[Qur'an 18: 96] ﴿Bring me bars of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it, molten copper."﴾

Dhul Qarnayn requested them to provide him with pieces of iron, and they responded cooperatively with him, so he built it {until when he had leveled between the two mountain walls.} Muslim Ibn Khalid narrated on the authority of Sa'id Ibn Abi Salih, he said: We were informed that he placed the wood between the two mountains, then arranged the iron on it, then arranged the wood on the iron, so he did not stop putting the wood on the iron, and the iron on the wood, until he made it even between the two mountains, then he ordered a fire to be lit. Then he started pouring iron tar on that pile. What is exactly meant by tar here is molten copper. Subsequently, the fire began to consume the wood, and copper took the place of the wood, until the iron melted into the copper.

[Qur'an 18: 97] ﴿So they [i.e., Gog and Magog] were unable to pass over it, nor were they able [to effect] in it any penetration.﴾

{So they were unable to pass over it}, that is Gog and Magog could not pass over it to the other side, and {nor were they able [to effect] in it any penetration} from below. Qatada said: It was mentioned to us that a man said: O Prophet of God, I have seen the dam of Gog and Magog. He said: (describe it to me.) He replied: Like hail, a black hailstone and a red hailstone. He said: (I have already seen the same).

[Qur'an 18: 98] ﴿[Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord1 comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."﴾

Dhu al-Qarnayn said, when he finished building this dam, in supplication and submission to God Almighty, this dam was only built as a mercy and a blessing from my Lord. And one day, the Day of Resurrection will come, and then this mighty towering dam will collapse flat on the ground, ﴿and ever is the promise of my Lord true.﴾

[Qur'an 18: 99] ﴿And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.﴾

The Almighty said: ﴿And We will leave them,﴾ that is some of the mankind. {that day surging over each other,} that is they - the humans and the jinn - will be mixed together in confusion until the Day of Resurrection comes, and at that time ﴿the Horn will be blown, and We will assemble them in [one] assembly﴾ in one organized queue.

[Qur'an 18: 100] ﴿And We will present Hell that Day to the disbelievers, on display -﴾

The Almighty said: ﴿And We will present﴾ show ﴿Hell that day﴾ on the Day of Resurrection {to the disbelievers on display.} [883/a].

[Qur'an 18: 101] ﴿Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.﴾

Then He described them and said: {Those whose eyes had been within a cover from my remembrance} a veil and heedlessness of faith and the Qur'an, {and they were not able to hear,} that is they could not hear the Book of God, reflect on it, and believe in it because misery prevailed over them.

[Qur'an 18: 102] ﴿Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.﴾

In the above verse, the Arabic word (hasiba, Literally think) was recited by Ali, Ikrimah, and Mujāhid, as (fahasbu, Literally: enough.) {those who

disbelieve think that they can take My servants} that is Jesus, Ezra, and the angels {instead of Me as allies?} No, rather they have allied enemies who will disavow them. Ibn ʿAbbās, may God be pleased with them both, said: It means the 'devils,' befriended them and obeyed them instead of God. Muqātil said: It means 'idols.' God Almighty called them 'servants,' as he said in another verse: ﴿Indeed, those whom you invoke besides God are servants like you﴾. The verse ends with: ﴿We have prepared Hell for the disbelievers as a lodging.﴾

[Qur'an 18: 103] ﴿Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?﴾

The Almighty said: ﴿Shall we inform you of the losers?﴾ that is they did not realize what they were asking for, like the buyer of a commodity he hopes for favor and profit, but he was disappointed and lost his sale.

[Qur'an 18: 104] ﴿[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."﴾

With regard to God's saying: {Those whose efforts is lost in worldly life} the scholars differed as to who was meant by it. Ali Ibn Abi Talib, may God honor his face, said: They are the monks and priests who lock themselves in the silos. Saad Ibn Abi Waqqas and Abdullah Ibn ʿAbbās, may God be pleased with them, said: They are the Jews and the Christians, as in the saying of God Almighty about a group of people: ﴿They diligently work * However, their abode will be a glowing Fire﴾. Sufyan narrated, on the authority of Salama Ibn Kahil, on the authority of Abi Tufail, may God be pleased with him, who said: Abdullah Ibn Al-Kawaa asked Ali, may God be pleased with him, about God's saying: ﴿Shall we inform you of the greatest losers as to [their] deeds?﴾ He said: You, O people of Harura. {while they think that they are doing well in work} that is, they think that by doing so they are obedient and doing good.

[Qur'an 18: 105] ﴿Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance].﴾

The Almighty said: ﴿Those are the ones who disbelieve in the verses of their Lord and in meeting Him, so their deeds have become worthless﴾ so they were null

and void. ﴿and We will not assign to them on the Day of Resurrection any weight﴾. Abu Saeed Al-Khudri, may God be pleased with him, said: People will come on the Day of Resurrection with deeds that they consider great as the mountains of Tihama. Al-Qadi Abu Zaid Abd al-Rahman Ibn Muhammad Ibn Habib Imlaa informed us, he said: Abu Bakr Ahmad Ibn Ishaq Ibn Ayyub informed us, he said: Muhammad Ibn Ibrahim informed us, he said: Yahya Ibn Bukair informed us, he said: Al-Mughirah informed us, on the authority of Abu Zinad, on the authority of Al-Araj, on the authority of Abu Hurairah, may God be pleased with him, said: The Messenger of God (PBUH) said: **(The great, fat man will come on the Day of Resurrection, and he will not weigh the wing of a mosquito.** Read ﴿We will not assign to them on the Day of Resurrection any weight﴾)[1].

[2][1802] Abdullah Ibn Hamid Al-Wazzan informed us, he said: Makki Ibn Abdan informed us, he said: Abd al-Rahman Ibn Bishr informed us,

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(1) **[1801] Evaluation of the chain of narrators:** Ahmad ibn Ishaq is not mentioned with criticism or praise.
Chain of Narrators: Narrated by Bukhari in the book of Tafsir, in the chapter "Say: Shall we tell you who will be the greatest losers in respect of (their) deeds?" (4729), and by Muslim in the book of the Description of the Day of Judgment, Paradise, and Hellfire (2785).

(2) **[1802] Evaluation of the chain of narrators:** Its narrators are trustworthy, except for the sheikh of the compiler and Saeed ibn Amr ibn Uthman, for whom I did not find any criticism or praise.
Chain of Narrators: The first part of the hadith is narrated in a marfu' chain and it starts with "Usury has seventy doors, the easiest of which is like a man marrying his mother's equivalent," He (the Prophet) said, "And the greatest of them is to disrespect your Muslim brother." It is narrated by Al-Hakim from Abu Hurairah in Al-Mustadrak (2/43) (2259), but he said, "..seventy-three doors." Ibn Majah also narrated it from Abu Hurairah in the Book of Trades, in the chapter on Magnification in Usury (2274), but he said, "Usury has seventy doors," without mentioning "And the greatest of them is to disrespect your Muslim brother." Ibn Majah also narrated it in the Book of Trades, in the chapter on Magnification in Usury (2275), from Abdullah ibn Mas'ud, with the wording, "Usury has seventy-three doors." Ibn Al-Jarud narrated it in Al-Muntakhab (647) from Abu Hurairah, without mentioning "And the greatest of them is to disrespect your Muslim brother."
- As for the last part of the hadith, "And on the Day of Resurrection, the one who had taken (usury) will be presented to him, and he will be given to drink from the river of blood that is boiling and then he will be left thirsty, and he will be asked to sit on a fire that will burn his face," it has already been cited, from Abu Hurairah, but I did not find it narrated from Uthman ibn Affan.

he said: Marwan Ibn Muawiyah informed us, he said: Al-Mughirah Ibn Muslim informed us, on the authority of Saeed Ibin Amr Ibn Othman, he said: I heard Othman Ibn Affān, may God be pleased with him say on the pulpit: There usury are seventy ranks of ugliness, the lowest of which is like a man's copulation of his mother. He said: As for the highest degree of usury, it is that you slander your Muslim brother's honor. He said: And on the Day of Resurrection, the great, tall, ravenous, and most welcomed man in the council of men will be brought and weighed, so he is not equal to the wing of a mosquito. He was disappointed and lost, then he recited this verse: ﴿So we will not assign to them on the Day of Resurrection a weight﴾.

[Qur'an 18: 106] ﴿That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.﴾ Ridicule: mockery.

[Qur'an 18: 107] ﴿Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.﴾

The scholars differed as to what is meant by the 'Gardens of Paradise', so the Prophet, may God's prayers and peace be upon him, said: (Paradise is one hundred degrees, the distance between every two degrees is as the distance between heaven and earth. The highest is Paradise, from which the rivers of Paradise gush forth, and above which is the Throne of the Most Merciful. If you ask God Almighty, ask Him for Paradise.

(1)[1803] And Abdullah Ibn Hamid Al-Wazzan informed us, he said: Makki Ibn 'Abdan informed us, he said: Muslim Ibn Al-Hajjaj informed us, he said: Nasr Ibn Ali, Ishaq Ibn Ibrahim and Abu Ghassan narrated to us, and the wording is for him, he said: Abu Abdul Samad informed us, he said:

(1) **[1803] Evaluation of the chain of narrators:** Its sheikh of the chain is not mentioned with criticism or praise.
Chain of Narrators: Narrated by Bukhari in the book of Tafsir, in the chapter "And beyond them there are two gardens" (4878), and by Muslim in the book of Faith, in the chapter "Affirming the vision of the believers" (180), but they do not mention: "The gardens of Paradise are four. The first of them is the garden of silver..." and the last of them is "On his face in the garden of Eden."

Abu Imran Al-Juni informed us, on the authority of Abu Bakr Ibn Abdullah Ibn Qais, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, said: (Gardens of Paradise are four: two gardens of silver, their vessels and what they include; and two gardens of gold, their vessels and what they include, and there is no barrier between the people and their glancing at their Lord except the robe of pride on His face).

Shammar said: God created Paradise with His hand, so He opens it fifty times every day, and says: Increase in kindness and beauty to My servants. Qatada said: The Garden of Paradise is the highest hill of Paradise in general, and it is located in the middle, the best, and the highest spot there. Abu Umamah said: It is the core pleasure of Paradise. Ka'b said: There is no higher paradise than it, and it is for those who enjoin good and forbid evil. Kaab said: It is the garden in which the grapes are. Ad-Dahhak said: It is a paradise surrounded by trees. And it was said: It is the beautiful garden. And it was said: It is the valleys that grow various kinds of plants. Umayyah said in one of his Arabic poetic lines: **'At that time, their houses were ostentatious * with gardens, garlic, and onions.'**

[Qur'an 18: 108] ﴿Wherein they abide eternally. They will not desire from it any transfer.﴾

That is they do not ask to move out of it to somewhere else. Mukhlad Ibn Al-Hussein said: I heard some of the companions of Anas, may God be pleased with him, saying: The first of them to enter says: God Almighty made me enter the first of them because there is no one better than me. And the last of them entering says: God Almighty has delayed me because no one has been given by God like what He has given me.

[Qur'an 18: 109] ﴿Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement."﴾

Ibn Abbas, may God be pleased with them both, said: The Jews said: O Muhammad, you claim that we have been given wisdom, and in your book

{He gives wisdom to whomever He wills, and whoever is given wisdom has already been given much good} then you say {And you have been given only a little knowledge} so how is this? So God the Most High revealed: {If the sea were ink for [writing] the words of my Lord, the sea would be exhausted} its water, {before the words of my Lord} their wisdom and wonders.

[Qur'an 18: 110] ﴿Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."﴾

As for His saying, the Almighty, ﴿Say, "I am only a man like you﴾ Ibn Abbas, may God be pleased with them, said: It was revealed about Jundub Ibn Zuhair Al-Ghamdi, and that was because he said to the Prophet (PBUH): I do good deeds, but once they are revealed by chance to anybody, I rejoice. The Messenger of God (PBUH) said: **(God is good and does not accept anything but good, and does not accept to be ascribed partners to Him).** So, God Almighty revealed this verse.

Ṭāwūs said: A man said: O Prophet of God, I love jihad for the sake of God, and I would love that He sees where I am. So God Almighty revealed: {Say} O Muhammad {I am only a man like you} a human being like you. Ibn Abbas, may God be pleased with them both, said: God Almighty taught His Messenger (PBUH), humility in order to avoid any arrogant attitude with people. {It is revealed to me that your god is one God} as He has no partner {So whoever would hope for} that is: fears {meeting his Lord} that is, the destination to Him, and it was said that it means: The hope in seeing his Lord, and the word 'hope' denotes 'fear' and 'hope' as well.

The Arab poet said:

"Not everything you 'hope' for good will happen, nor everything you 'hope' for evil will come true."

Thus, the poet combined the two meanings in one line. Then God Almighty said, ﴿let him do righteous work﴾ sincerely {and not associate in the worship of his Lord anyone,} that is: and not to show off.

Shahr ibn Hawshab said: A man came to Ubadah ibn al-Samit, may God be pleased with him, and said: Have you seen a man who prays seeking the

face of God Almighty and loves to be praised as such, fasts seeking the face of God Almighty and loves to be praised, gives alms seeking the face of God and loves to be praised, and performs Hajj seeking the face of God and he likes to be praised? Ubadah, may God be pleased with him, said: He has done all that in vain, for God says: I am the best partner, so whoever ascribes a partner to Me, let this partnership be all his, for I do not need it.

(1)[1804] Abdullah Ibn Hamid al-Wazzan informed us, he said: Makki Ibn ʻAbdan informed us, he said: Abdullah Ibn Hashim informed us, he said: Abd al-Rahman informed us, he said: Sufyan informed us, he said: Salamah informed us, he said: I heard Jundab, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **(If anyone makes men hear of what he does of good deeds, God will make him heard of; and if anyone shows off his good deeds, his hypocrisy will be published on the day of resurrection.)**

(2)[1805] Abdullah Ibn Hamed informed us, he said: Muhammad Ibn

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(1) [1804] Evaluation of the chain of narrators:

- In this narration, the compiler did not mention any criticism or praise of the sheikh. The chain of narrators was reported by Imam Al-Bukhari in his book "Al-Riqaq" (softening of the heart), chapter "Asceticism and Reputation" (6499), and in his book "Al-Ahkam", chapter "Whoever Made Allah Angry" (7152). Muslim also reported it in his book "Asceticism and Devotion", chapter "Whoever Associates Partners with Allah in His Work" (2987). It was narrated by several companions, including Ibn Abbas as reported by Muslim in his book "Asceticism and Devotion", chapter "Whoever Associates Partners with Allah in His Knowledge" (2986), Abu Sa'id as reported in Sunan Ibn Majah in the chapter "Hypocrisy and Reputation" (4206), Abu Bakrah as reported in Al-Musnad by Ahmad 3/40 (11357), and Ibn Masud as reported in Al-Mu'jam Al-Kabeer by Al-Tabarani 9/150 (8751).

(2) [1805] Evaluation of the chain of narrators:

- The narrators in this chain are trustworthy, except for the sheikh of the compiler and his sheikh, but the narrator Al-'Alaa is truthful. The chain of narrators was reported by Ibn Mardawiyah from Abu Hurairah with a longer version than this one as reported in Al-Durr Al-Munthur by Al-Suyuti 4/462. It was also reported by Ahmad with a good chain of narration, and by Ibn Abi Al-Dunya and Al-Bayhaqi in their book "Asceticism", and it was authenticated by Al-Albani in "Sahih Al-Targhib Wa Al-Tarhib" 1/89. Abu Al-Qasim Al-Talhi (Qawam Al-Sunnah) also reported it in "Targhib Wa Al-Tarhib" through the chain of narration of Ibn Mardawiyah as reported in "Al-Kafi Al-Shafi" by Ibn Hajar (105) and "Al-Fath Al-Samawi" by Al-Manawi 2/803. It was also reported as

Abdullah Al-Jawhari informed us, he said: Hamid Ibn Shuaib Al-Balkhi informed us, he said: Suraj Ibn Yunus informed us, he said: Ismail Ibn r Jaʿfar informed us, he said Al-Ala Ibn Abdul Rahman informed me, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him God on his authority, he said: He said: The Messenger of God, may God's prayers and peace be upon him: **(Beware of the lesser shirk (minor polytheism)**, they asked: What is minor polytheism? He said: **(Showing-off, on the day God rewards the servants for their deeds).**

When this verse was revealed, the Messenger of God (PBUH) said: **(Indeed, what I fear most for you is hidden polytheism, and beware of polytheism in secret, for polytheism is more hidden in my nation than the crawling of ants on the Safa Mountain at a dark night. He who shows off his prayer has committed shirk, and whoever shows off his alms has committed shirk, and whoever shows off his fasting has committed shirk.)** He said: People saw that as difficult, so the Messenger of God, may God's prayers and peace be upon him, said: (Shall I guide you to what removes from you the minor and the major polytheism together.) They said: Yes, O Messenger of God. He said: Say, "O God, I seek refuge in You from associating with You what I know, and I ask Your forgiveness for what I do not know."

Amr Ibn Qais Al-Kindi said: I heard Muawiyah Ibn Abi Sufyan, may God be pleased with them both, on the pulpit reciting this verse {So whoever would hope for the meeting with his Lord,} and then he said: It is the last verse revealed from the Qur'an.

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a statement of the Prophet (peace be upon him) that he said: "The thing that I fear for you the most is the minor shirk." They said: "O Messenger of Allah, what is the minor shirk?" He said: "Showing off." Ahmad reported this in his "Musnad" 5/428 (23630), and Al-Baghawi in his "Sharh Al-Sunnah" 14/324, through the narration of Mahmoud bin Labid, who was a Sahabi according to the authentic opinion. Al-Haythami said in "Majma' Al-Zawa'id" 1/102: "The narrators are narrators of the authentic hadith." Al-Mundhiri also said in "Targhib Wa Al-Tarhib" 1/44, and it was reported by Al-Tabarani in "Al-Mu'jam Al-Kabeer" through the narration of Mahmoud bin Labid from Rifa'ah bin Khadeej as a statement of the Prophet (peace be upon him).

(1)[1806] Abu Muhammad al-Hasan Ibn Ahmad Ibn Muhammad al-Makhladi informed us, he said: Abu al-Hasan Ali Ibn Ahmad al-Mahfuzi informed us, he said: Abu Salih Ahmad Ibn Mansour al-Marwazi informed us, he said: al-Nadr Ibn Shumail informed us, he said: Abu Qurrah informed us, he said: I heard Sa'id Ibn al-Musayyib, on the authority of Omar, may God be pleased with him, said: The Messenger of God, may God's prayers and peace be upon him, said: **(It was revealed to me that whoever recites** ﴿Whoever would hope for the meeting with his Lord - let him do righteous work﴾ angels will illuminate for him a light between Aden Abyan and Mecca).

(2)[1807] And Muhammad Ibn Al-Qasim informed me, he said:

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(1) **[1806] Evaluation of the Chain of Narrators:** Weak.
- Al-Mahfuzi did not mention any criticism or praise, and Abu Qura is unknown.

Chain of Narrators:
- Narrated by Al-Bazzar in "Al-Bahr Al-Zakhir" as mentioned in "Kashf Al-Astar" by Al-Haythami 4/25-26 through the route of Al-Nadr bin Shumayl with him.
- However, he said: "He had a light from Aden Aben."
- And Al-Suyuti said: It was narrated by Ibn Rahwayh, Al-Bazzar, Ibn Mardawayh, and Al-Hakim, and it was authentic.
- And Al-Shirazi in "Al-Alqab" as mentioned in "Al-Durr Al-Munthur" by Al-Suyuti 4/463, and I did not find it in "Al-Mustadrak."

(2) **[1807] Evaluation of the Chain of Narrators:** Weak.
- It contains Muhammad bin Yazid Al-Muaddal, and I did not find any criticism or praise about him.
- It also contains Rashidin bin Sa'd, Zaban bin Fa'id, and Sahl bin Mu'adh, all of whom are weak, especially in the hadith that Zaban narrates from Sahl, and this is from him.

Chain of Narrators:
- Narrated by Ahmad in "Al-Musnad" 3/439 (15626) through the route of Ibn Luhay'ah with Zaban, and Ibn Al-Sunni in "Amal Al-Yawm Wal-Laylah" (p.319) also through the route of Ibn Luhay'ah.
- And it was narrated by Al-Tabarani in "Al-Mu'jam Al-Kabir" 20/197 through the route of Rashidin bin Sa'd as in Al-Musannaf.
- Ibn Hajar mentioned it in "Al-Kafi Al-Shafi" (p.105), and Al-Manawi in "Al-Fath Al-Samawi" 2/805.
- They mentioned that its beginning is worded: "Whoever recites Surah Al-Kahf from its end..." and Ibn Hajar attributed it to Ahmad and Al-Nasa'i attributed it to Ahmad bin Al-Sunni, and it is with Ahmad and Ibn Al-Sunni as mentioned by the compiler here, not as they mentioned.

Muhammad Ibn Yazid informed us, he said: Abu Yahya Al-Bazzar informed us, he said: Ahmed Ibn Yusuf informed us, he said: Muhammad Ibn Al-Alaa informed us, he said: Rushdin informed us, on the authority of Zabban Ibn Fayed, on the authority of Sahl Ibn Moaz, on the authority of his father, he said: The Messenger of God, may God's prayers and peace be upon him, said: (Whoever recites the first and last verses of Surat Al-Kahf (The Cave), it will be a light for him from his limbs to his feet, and whoever recites it all, it will be a light from the earth to the sky).

- I did not find it with Al-Nasa'i, and it is not in Musnad Ma'adh bin Anas in "Tuhfat Al-Ashraf."
- Refer to "Takhrij Ahadeeth Wa Athar Al-Kashaf" by Al-Zaylai 2/316.

Sūrat Maryam (Mary)

This Surah was revealed in Mecca. Its number of words is nine hundred and sixty-two, while its letters are three thousand eight hundred and two. As for the number of its verses, it is ninety-eight verses.

(1)[1808] Abu Al-Hussein Ali Ibn Muhammad Ibn Al-Hassan Al-Maqri

(1) **[1808] Evaluation of the chain of narrators:** Fabricated.
- In this chain, there is Salam who is abandoned and Harun bin Kathir, who is unknown. Ibn Adi said: Harun bin Kathir is an old man who is not well-known. He narrated from Zaid bin Aslam, from his father, from Abu Umamah, from Abu, from the Prophet (PBUH) about the virtues of the Quran, verse by verse. Harun is unknown and no one else has narrated from Zaid bin Aslam using him. This hadith is not preserved from Zaid AH ((Al-Kamil)) by Ibn Adi 7/127.
- Ibn Hajar said: Zaid bin Aslam was mistakenly mentioned in some of its routes, and the correct version is Zaid bin Salim.
- Al-Dhahabi commented on this chain: Harun bin Kathir narrated from Zaid bin Aslam is unknown, and Zaid bin Aslam from his father is weak.
- Abu Hatim said in ((Mizan al-I'tidal)) by Al-Dhahabi: "This is invalid. I do not know anyone in this chain except Abu Umamah."
- See: ((Mizan al-I'tidal)) by Al-Dhahabi 4/286, ((Lisan al-Mizan)) by Ibn Hajar 6/181.

Chain of Narrators:
- Narrated by Al-'Uqayli in ((Al-Du'afa' Al-Kabir)) 1/156.
- And narrated by Ibn Adi in ((Al-Kamil)) 7/127, Ibn Mardawaih, as attributed by Al-Zaylai in ((Takhrij Ahadith wa Athar Al-Kashaf)) 2/343, and Abu Nu'aym in ((Dhikr Akhbar Asbahan)) 2/349.
- Also narrated by Al-Wahidi in ((Al-Wasit)) 3/174, among others, and Al-Tha'labi in this context and separately in ((Al-Kashf wal Bayan)) and Ibn Al-Jawzi in ((Al-Mawdu'at)) 1/390-391.
- A group of scholars have declared this hadith to be fabricated, including Abdullah ibn Al-Mubarak (may Allah have mercy on him) who said: "I think the heretics fabricated it," as narrated by Al-'Uqayli in ((Al-Du'afa' Al-Kabir)) 1/157, Ibn Adi in ((Al-Kamil)) 7/127, Ibn Al-Jawzi in ((Al-Mawdu'at)) 1/390-391, Al-Sughani in ((Al-Mawdu'at)) (p. 26), Ibn Taymiyyah, who said: "It is fabricated by the consensus of scholars" in ((Introduction to the Principles of Tafsir)) (p. 75), Ibn Qayyim al-Jawziyyah in ((Al-Manar Al-Munif)) (p. 13), Al-Zaylai in ((Takhrij Ahadith wa Athar Al-Kashaf)) 2/180, Al-Manawi in ((Al-Fath Al-Samawi)) 2/820, Al-Shawkani in ((Al-Fawa'id Al-Mujmu'ah)) (p. 296), among others.

informed us more than once, he said: Abu Bakr Ahmad Ibn Ibrahim and Abu Al-Sheikh Abdullah Ibn Muhammad informed us, they said: Abu Ishaq Ibrahim Ibn Shareek informed us, he said: Ahmad Ibn Yunus Al-Yarbou'i informed us, he said Salam Ibn Sulaym Al-Madaini informed us, he said Harun Ibn Kathir narrated to us, on the authority of Zaid Ibn Aslam, on the authority of his father, on the authority of Abi Umamah, on the authority of Ubay Ibn Ka'b, may God be pleased with him, who said: The Messenger of God (PBUH), said: **(Whoever recites Sūrat Maryam, he will be given ten rewards, and he will be rewarded as equal to the number of those who believed and disbelieved in Zechariah, Yahya, Maryam, Jesus, Moses, Aaron, Abraham, Isaac, Jacob, and Ishmael, and the number of those who ascribed a son to God, and the number of those who did not ascribe Him a son).**

In The Name of God, Most Gracious, Most Merciful

[Qur'an 19: 1] ﴿Kāf, Hā, Yā, ʿAyn, Ṣād.﴾

Scholars differed as to the meaning of the letters God, the Exalted, and the Majestic, used in this verse: Ibn Abbas, may God be pleased with them both, said: It is one of the names of God Almighty. It was also said: It is the greatest name of God. Qatada said: It is one of the names of the Qur'an. And it was said: It is the name of the Surah. Ali Ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them: It is an oath by which God swore. Al-Kalbi said: It is a praise with which the Almighty flattered Himself.

(1)[1809] Abdullah Ibn Hamed informed us, he said: Hamid Ibn Muhammad informed us, he said: Abu Abdullah Muhammad Ibn Ziyad al-Qomsi informed us, he said: Abu Ammar informed us, he said: Jarir informed us, on the authority of Ataa, on the authority of Sa'id ibn Jubayr; (2)[1810] and Abdullah Ibn Hamid

(1) **[1809] Evaluation of the chain of narrators:** Weak. The sheikh of the compiler did not mention any criticism or praise of Al-Qawmasi. This is because the narration of Jarir from Ataa is weak due to the mixing of Ataa's narrations. Yahya al-Qattan said: "What Jarir and his family heard from Ataa is not from the authentic narrations of Ataa." (Tahdhib al-Kamal by al-Mizzi 5/171).

(2) **[1810] Evaluation of the chain of narrators:** Weak, because of Muhammad bin Salih al-Ashj. However, the hadith is Hasan (good) or Sahih (authentic), as will be mentioned in its verification. He narrated it from Saeed bin Jubair, Salim, Ataa, and Ismail bin

informed us, Hamid Ibn Muhammad informed us, he said: Muhammad Ibn Saleh Al-Ashajj informed us, he said: Abd al-Samad Ibn Hassan informed us, he said: Israel informed us, on the authority of Salem, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, in His saying, the Exalted and the Almighty {Kāf, Hā, Yā, ʿAyn, Ṣād} said: Kāf (An Arabic letter) is the first letter in the Arabic words Karim and Kabir meaning 'generous' and 'great.' Hā is the first letter in the Arabic word 'had' (Guide). Yā refers to the Arabic word (Rahim) meaning: Merciful. Ayn is from (Aleem) and (Azeem),' meaning: Omniscient and Mighty; and Ṣād refers to (Sadiq),' i.e., 'Truthful.' Thus, Al-Kalbi said: Its meaning is to describe God as sufficient for His creation, a guide for His servants, His hand is above their hands, knowing His creation, truthful in His promise.

[Qur'an 19: 2] ﴿[This is] a mention of the mercy of your Lord to His servant Zechariah﴾

'This is a mention' in the above verse means: A report by God the Almighty of the mercy He has bestowed on His servant Zechariah.

[Qur'an 19: 3] ﴿When he called to his Lord a private call [i.e., supplication].﴾

{When he called} supplicated {his Lord} in his sanctuary where he offered the sacrifice {a private call}. He called secretly away from his people in the depths of the night, sincerely in it that it was only devoted to God.

Rashid, and Abu Haseen, as mentioned in al-Tabari's book. The chain of narrators is as follows: Al-Tabari narrated it in his book "Jami' al-Bayan" (16/44) in its wording without mentioning any defect or harm. Al-Hakim also narrated it in his book "Al-Mustadrak" (2/403), as narrated by al-Tabari, and said: "Its chain of narrators is Sahih and they did not narrate it." Al-Dhahabi agreed with him. Abdul Razzaq also narrated it in his book "Tafsir al-Quran" (2/3), and it was narrated through its chain by al-Nahhas in his book "Maani al-Quran" (4/307). It is sufficient to replace Kaf with Kareem. Ibn Abi Hatim also narrated it in his book "Tafsir al-Quran al-Adheem" (7/2396), and Al-Bayhaqi narrated it in his book "Al-Asmaa' wa al-Sifat" (1/230). Its verifier said: Its chain of narrators is weak because of Ataa bin al-Saib. I say: Salem, Ismail, and Abu Haseen narrated it as well, as previously mentioned, and it was also narrated as a shortened Mursal narration, but with a weak chain, as mentioned by Al-Kalbi. Ibn Mardawayh also narrated it in his book "Al-Durr al-Munthur" by al-Suyuti (4/465).

[Qur'an 19: 4] ﴿He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].﴾

Zechariah supplicated secretly to his Lord and said that he had grown too old and senile, to the extent that his hair had turned grey and his bones weakened. He added that he was quite sure that his Lord would respond to him and achieve what he was asking Him for as usual, as He, the Almighty, had never failed him.

[Qur'an 19: 5] ﴿And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir.﴾

{I fear the successors,} that is, he was afraid that other than his own son would inherit him. It was said that he feared that they would change the religion of God and interpolate its rulings, and that they would not be righteous caliphs over his nation. Therefore, he asked his Lord for a righteous son, who would succeed him securely in guiding his nation. As for the Arabic word (mawlá, translated above as 'an heir'), there was some debate over its accurate connotation. Some scholars argued that 'mawlá' is a 'cousin.' Mujahid said: 'League.' Abu Saleh said: A 'man with no posterity to inherit.' Al-Kalbi said: the 'heir'. {after me,} that is after my death {and my wife has been barren,} as she did not give birth. Thus, these were the reasons why he was seeking his Lords' help.

[Qur'an 19: 6] ﴿Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."﴾

{Who will inherit me and inherit from the family of Jacob,} that is he inherits prophecy and knowledge. Al-Hassan said: It means he inherits his money and inherits from the family of Jacob the prophecy and the book. Al-Kalbi said: He is Jacob Ibn Matan, the brother of Zechariah, peace be upon him, and not Jacob father of Yusuf. {And make him, my Lord, pleasing,} that is, righteous, pious, and kind. Abu Salih said: Assign him a prophet as You made his forefathers prophets. [(1)][1811] Abdullah Ibn Hamid Al-Isfahani and Shuaib Ibn Muhammad Al-

(1) **[1811] Evaluation of the chain of narrators:** It contains one of my sheikhs who was not mentioned to have been criticized or praised, and the other is unknown and also a Mursal narrator. Therefore, this hadith is weak and not traceable to the Prophet

Bayhaqi informed us, they said: Makki Ibn ʻAbdan informed us, he said: Ahmed Ibn Al-Azhar informed us, he said: Rawh Ibn Ubadah informed us, he said: Sa'id informed us, on the authority of Qatada, on the authority of Bashir Ibn Nahik that the Messenger of God (PBUH) When he read this verse ﴿inherit me and inherit from the family of Jacob﴾ he would say at that: (May God have mercy with Zechariah, he died with no heir to inherit him).

[Qur'an 19: 7] ﴿[He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."﴾

God soon answered the supplication of Zechariah, peace be upon him, and gave him good tidings of the birth of a boy whose name would be Yahya. Qatadah and al-Kalbi said: No one named Yahya before him. It is the narration of Ikrimah on the authority of Ibn ʿAbbās, may God be pleased with them. And Saeed Ibn Jubair and Atta said: We did not make a match nor an equal for him, and this is supported by the Almighty's saying: {Do you know an equal for Him? The interpretation of this saying is that he had no likeness because he did not commit sins and he was not willing to commit wrong deeds. It was also said: He had no inclination to have intercourse with women because he was chaste and celibate and did not copulate with women. Ali Ibn Abi Talha said on the authority of Ibn ʿAbbās, , may God be pleased with him: No barren woman gave birth to a son like him. It was also said: God Almighty accurately stated 'before' not 'after,' because He, may He be glorified, wanted to create after him one who is better than him, who was Muhammad, may God bless him and grant him peace. And it was said: God Almighty did not intend by this saying to gather all the virtues exclusively to Yahya, peace be

(PBUH). The chain of narrators is as follows: Al-Tabari narrated it in his book "Jami' al-Bayan" (16/48) from al-Hasan, attributed it to the Prophet (peace be upon him), and it says: "It is from the inheritance of his wealth." He also narrated it from Qatada as Mursal. Abdul Razzaq also narrated it from Qatada in his book "Tafsir al-Quran" (2/3). Ibn Abi Hatim narrated it from al-Hasan as a statement from the Prophet (PBUH) in his book "Tafsir al-Quran al-Adheem" (7/2397).

upon him, but rather he intended stated some of them; because Abraham and Moses, peace be upon them, were before him, and they were better than him.

[Qur'an 19: 8] ﴿He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"﴾

The Almighty said: Zechariah, peace be upon him, responded surprisingly, so he wondered: Lord, how can I have a boy and my wife is sterile in addition to my severe senility? Qatadah said: What is meant by 'senility' here is bone atrophy. Rather, Zechariah, peace be upon him, described his old age as very severe. As for the Arabic word (itiyya, meaning: extremely), which describes 'old age,' it was recited by Ubayy and Ibn Abbas, may God be pleased with them both, as (Asīyā), with no difference in meaning.

[Qur'an 19: 9] ﴿[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"﴾

'Before' in the above verse means that God the Almighty has created Zechariah, peace be upon him, before John, peace be upon him.

[Qur'an 19: 10] ﴿[Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."﴾

Zechariah asked his Lord, the Almighty, to make him a sign by which he would know that his wife had become pregnant. So God revealed to him that this sign would be when he did not speak to people for three nights, "with no defect," that is: healthy and sound, without harm or muteness.

[Qur'an 19: 11] ﴿So he came out to his people from the prayer chamber and signaled to them to exalt [God] in the morning and afternoon.﴾

Thus, Zechariah, peace be upon him, went out to his people who were waiting for him outside the sanctuary to open the door for them so they would enter and pray. Upon noticing that Zechariah's countenance, peace be upon him, had changed in color, they could barely recognize him, and they asked him: What is wrong with you, O Zakariya? So he {revealed,} i.e., beckoned {to

them,} and it was said: He wrote on the ground urging them to {o exalt [God] in the morning and afternoon.}

[Qur'an 19: 12] ﴿[God said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgment [while yet] a boy﴾

The Almighty said: ﴿"O John, take the Scripture with determination,"﴾ diligently. ﴿And We gave him judgment,﴾ means understanding. {a boy} in his childhood. Muammar said: The boys came to John son of Zechariah, peace be upon them both, and they said to him: Come out with us to play. He replied: We were not created to play. That is the explanation of His saying, the Most High: ﴿And We gave him judgment [while yet] boy﴾.

[Qur'an 19: 13] ﴿And affection from Us and purity, and he was fearing of God.﴾

﴿And affection from Us,﴾ is mercy from Us. Al-Hutayah said to Umar Ibin Al-Khattab, may God be pleased with him, in a poetic verse in which he says: **"Show mercy with me, may God, the King, guide you * for every session has a different discussion."** That is: have mercy. (1)[1812] Abdullah Ibn Hamed

(1) **[1812] Evaluation of the Chain of Narrators:** The sheikh of the compiler did not mention any criticism or praise.

Chain of Narrators:

- Al-Tabari narrated it in "Jami' al-Bayan" 16/56 through the route of Amr bin Dinar from 'Ikrimah, briefly with the words: "No, by Allah, I do not know what Hnanan is."
- Al-Hakim narrated it in "Al-Mustadrak" 2/404 through the route of Sufyan from his father, from 'Ikrimah, with the words: "{And Hnanan from us}," he said: "Showing mercy with compassion." And he said: "The chain of narration is Sahih (authentic), and they did not mention it." And Al-Dhahabi said: "Sahih (authentic)."
- Abd al-Razzaq narrated it in "Tafsir al-Quran" 2/5, with the words: "May Allah have mercy on his slaves," from Sufyan, from a man from his father, from Ibn 'Abbas.
- Al-Bayhaqi narrated it in "Al-Asma' wa al-Sifat" 1/207 through Al-Hakim, and there may have been an error. Is it Sufyan from his father from 'Ikrimah, or Sufyan from a man from his father from 'Ikrimah?
- As for Abu Sufyan, he was not known for narration, and there is nothing in his biography except that Sufyan narrated from him, and no one else narrated from him, and that he narrated from Al-Hasan, as mentioned in "Al-Jarh wa al-Ta'dil" by Ibn Abi Hatim 7/31.
- Did he narrate from 'Ikrimah or not? Allah knows best. As narrated by Ibn Abi Hatim in "Tafsir al-Quran al-Athim" 7/2400.

informed us, he said: Ahmad Ibn Abdullah informed us, he said: Muhammad Ibn Abdullah Ibn Suleiman informed us, he said: Othman informed us, he said: Jarir ibn Abdul Hamid informed us, on the authority of Ibn Abi Khaled, on the authority of Ikrimah, on the authority of Ibn ʿAbbās May God be pleased with them both, he said: This word "affection" has no meaning for me except the sympathy and mercy of God upon His servants. (1)[1813] And Abdullah Ibn Hamed informed us, he said: Hamid Ibn Muhammad informed us, he said: Bishr Ibn Musa informed us, he said: Hawdhah informed us, on the authority of Awf, he said: I was informed that meaning of God's Almighty saying ﴿And affection from Us﴾ is 'a beloved passionate son.'

Regarding God's saying ﴿And purity﴾ Ibn ʿAbbās, , may God be pleased with them both, said: It means obedience to God and sincerity. Al-Ḍaḥḥāk said: It is the pure and righteous deed. Al-Kalbi said: It means: a charity [John] that God gives to his parents. And it was said: Blessing, growth, and increase. And it was said: We made him pure from sins. {And he was fearing God} a sincere and obedient Muslim. (2)[1814] Shuaib Ibn Muhammad and Abdullah

(1) **[1813] Evaluation of the Chain of Narrators:** The sheikh of the compiler did not mention any criticism or praise, and he is truthful.
Chain of Narrators:
- I did not find it except in the work of the compiler, but Al-Suyuti mentioned in "Al-Dur al-Munthur" 4/471 that Al-Hakim al-Tirmidhi narrated from Sa'id al-Juhani, like him.
- And the "Mahbbib" may be a misspelling of "Tahbbub" (affection), and Allah knows best.

(2) **[1814] Evaluation of the chain of narrators:** Weak due to the presence of an unknown narrator, and one of the two sheikhs in the chain is hidden, while the other was not mentioned to be criticized or praised.
Chain of Narrators:
- Abdul Razzaq narrated it in his Tafsir Al-Quran (2/6) from Qatada, from Al-Hasan, who said that the Prophet (PBUH) said: "Yahya bin Zakariyya never committed a sin nor had any desire for women."
- Tabari narrated it in his Jami' Al-Bayan (16/58) from Sa'eed bin Al-Musayyib, from Amr bin Al-As, who heard the Prophet (PBUH) saying: "Every son of Adam will come on the Day of Resurrection with a sin except for Yahya bin Zakariyya."
- Al-Hakim narrated it from Amr as a Marfu' (elevated) hadith in his Al-Mustadrak (2/404) and said it's authentic according to the criteria of Muslim.

Ibn Hamid informed us, they said: [887/a] Makki Ibn Abdan informed us: Abu Al-Azhar informed us, he said: Ruh Ibn Ubadah informed us, he said: Hazm Al-Qut'i informed us, he said: I heard Al-Hasan, may God have mercy on him, he said: I was informed that the Messenger of God (PBUH) said: **(By the One in Whose hand is my soul, there is none of God's servants except that he has willed to commit a sin or already committed it, except for John son of Zechariah, peace be upon them both).**

[Qur'an 19: 14] ﴿And dutiful to his parents, and he was not a disobedient tyrant.﴾

The Almighty said: ﴿And he was dutiful to his parents,﴾ righteous and kind to them, not disobeying them, ﴿and he was not a tyrant,﴾ an arrogant fighter. Al-Kalbi said: The 'tyrant' is the one who strikes and kills when he

- Ibn Abi Hatim narrated it in his Tafsir Al-Quran Al-Athim (7/2401) with different wording than Ibn Abbas, and from Amr bin Al-As, and from Yahya bin Ja'dah as a Marfu' hadith, and from Sufyan according to his statement.
- Ahmad narrated it in his Al-Zuhd (p.97) from Yahya bin Ja'dah -who was a follower- from the Prophet (PBUH) who said: "Yahya bin Zakariyya did not commit any sin, nor did he have any desire for women in his heart." Its chain is authentic, but it is Mursal (missing a link in the chain).
- Ahmad also narrated it in his Al-Musnad (1/254, 1/292, 1/295, 1/301) from Ibn Abbas as a Marfu' hadith: "There is no one among the people who has not committed a mistake or is not committing a sin, except for Yahya bin Zakariyya."
- Al-Bayhaqi also narrated it in his Al-Sunan Al-Kubra (10/186), as well as Abu Ya'la in his Musnad (4/418), Al-Tabarani in his Al-Mu'jam Al-Kabir (12/216), and Abd bin Humaid in his Al-Muntakhab (p.222), all through the chain of Hammad bin Salama from Ali bin Zaid from Yusuf bin Mahran, from Ibn Abbas as a Marfu' hadith, and Ali bin Zaid bin Jud'an is weak.
- Ibn Asakir also narrated it from Damarah bin Habib - who was a Tabi' (a successor) - from the Prophet (PBUH) who said: "No woman gave birth to a child who should say: 'I am better than Yahya bin Zakariyya,' who did not have any sin in his heart and did not desire it." Ibn Asakir also narrated it from Ali bin Abi Talha - who was a Tabi' (a successor) - and he elevated it to the level of Prophet Mohammed (PBUH) as in Al-Durr Al-Munthur by Al-Suyuti (4/473).
- The hadith was narrated through multiple chains of transmission by several of the Tabi'in who attributed it to the Prophet, but it has only been narrated through a weak chain of transmission from Ibn Abbas as previously mentioned. It was also narrated by Amr ibn al-'As, as reported by al-Tabari and al-Hakim in his book Al-Mustadrak."

flares up. In addition to that, John, peace be upon him, was not disobedient to his Lord.

[Qur'an 19: 15] ﴿And peace be upon him the day he was born and the day he dies and the day he is raised alive.﴾

{And peace be upon him} Al-Kalbi said: Peace be upon him from God. {day} when. {He was born on the day} and when {he dies} and {the day} and when {he is raised alive}. (1)[1815] Abu Muhammad al-Isfahani and Abu Salih al-Nisaburi informed us, they said: Abu Hatim al-Tamimi informed us, he said Abu al-Azhar al-Sulaiti informed us, he said: Ruh informed us, he said: Sa'id informed us, on the authority of Qatada, on the authority of al-Hasan, may God have mercy on him: that John and Jesus, peace be upon them, met each other. Jesus, peace be upon him, said to him: Ask forgiveness for me, you are better than me. Yet, John, peace be upon him, said: Ask forgiveness for me, you are better than me. Then Jesus, peace be upon him, said to him: You are better than me, as I greeted myself, but as for you, God Almighty greeted you.

[Qur'an 19: 16] ﴿And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.﴾

The Almighty said: {And mention} O Muhammad {in the Book} in the Qur'an, {Maryam} who is the daughter of Imran son of Matan. {When she withdrew,} Qatada said: She isolated herself. Al-Kalbi said: Retreated. {from her family,} that is: she isolated herself to have privacy in a place towards {the east,} meaning the eastern side, and it was a place in the house where she sat because it was in the winter. Al-Hasan, may God have mercy on him, said:

(1) **[1815] Evaluation of the chain of narrators:** The two sheikhs mentioned in the text, one of them was not mentioned with any criticism or praise, and the other is unknown. Also, Abu Al-Azhar, who is truthful, is mentioned, and he is reported to have been a student of Al-Hasan, may Allah have mercy on him.

Chain of Narrators:

- Tabari narrated in "Jami' Al-Bayan" 16/59 from Sa'eed, and Ahmed narrated in "Al-Zuhd" (p. 96-97) from Ru'uh from her. Abd al-Razzaq narrated in "Tafsir al-Quran" 2/4 from Ma'mar, from Qatada, from Al-Hasan. Ibn Abi Hatim narrated in "Tafsir Al-Quran Al-Athim" 7/2402.

The Christians took the East as a qiblah, because Mary, peace be upon her, retreated to an eastern place.

[Qur'an 19: 17] ﴿And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.﴾

{And she took,} she retreated {in seclusion from them, a screen}. Ibn Abbas, may God be pleased with them, said: the screen is a cover. Mujahid said: She went behind the mountain as a cover between her and her people. Ikrimah said: Mary the truthful used to stay in the mosque as long as she was performing ablution, and when she menstruated, she would return to her aunt's house and stay there until her menstruation was over, and she would return to the mosque. So while she was taking a bath to purify from menstruation, Gabriel, peace be upon him, appeared to her in the form of a young man who was good-looking with a white face, curly hair, and sound constitution, and that is what the Almighty said: ﴿We sent to her Our Angel﴾ meaning Gabriel, peace be upon him. It was also argued that the one who was sent was the spirit of Jesus, peace be upon him. {So he represented himself} so he showed up {for her} as a human being who was a {well-proportioned man.} He only sent him in the form of humans so that Mary, peace be upon her, would bear and be able to listen to his words, because if he had descended in his actual form, she would have been frightened, intimidated, and alienated herself from him, and would not have been able to listen to his words.

[Qur'an 19: 18] ﴿She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of God."﴾

When Mary, peace be upon her, saw him {she said, "I seek refuge in the Most Merciful from you, if you should be fearing of God,"} i.e., if you are an obedient believer. Ali Ibn Abi Talib, may God bless his face, said: She knew that a pious man will never commit taboos. It was also said: 'Taqī' (fearing God) was a proper noun of a man who was an example of righteousness and purity at that time, so she said: If you are as righteous as Taqī, then I seek

refuge in the Most Merciful from you; as it is unchaste that a foreign man and a foreign woman be in privacy together.

[Qur'an 19: 19] ﴿He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."﴾

His saying, the Almighty {He said} So Gabriel, peace be upon him, said to her: {I am only the Messenger of your Lord to give you} that is: He says to bestow upon you. Abu Amr and Nafi' in a narration as well as on the authority of Qalon, recited it (Li ahaba, i.e., so that He gives you) {a pure boy,} that is a righteous and pious son.

[Qur'an 19: 20] ﴿She said, "How can I have a boy while no man has touched me and I have not been unchaste?"﴾

{She said} Mary {How can I have a boy while no man has touched me,} that is no human being has approached me, meaning: a husband. {and I have not been unchaste} an immoral woman.

[Qur'an 19: 21] ﴿He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"﴾

Gabriel, peace be upon him, said: {He said thus} what I told you, O Mary, but {your Lord says} that {it} creating a child without a father, {is easy for Me}. {and We will make him a sign,} that is a lesson and an example for the people to follow. {and a mercy from Us} for whoever followed his religion. {It is a matter [already] decreed,} ordained and written on the Preserved Slate.

[Qur'an 19: 22] ﴿So she conceived him, and she withdrew with him to a remote place.﴾

The Almighty said: ﴿so she conceived him,﴾ that is because Gabriel, peace be upon him, raised her shield and blew into her bosom, so she conceived when she put it on. It was also said: Gabriel, peace be upon him, blew from afar, and the wind reached her, and thus she bore her child. When she became pregnant {and she withdrew,} she went out and was alone. {to a remote place,}

far from her people behind the mountain. Besides, it was said: a far corner of her house. Al-Kalbi said: It was reported to a cousin of hers named Joseph that Mary became pregnant through adultery, and now the king will kill her. So her cousin came to her and took her to flee. On their way, Joseph, her cousin, wanted to kill her, so Gabriel, peace be upon him, came to him and said: It is from the Holy Spirit, so do not kill her. So he did not kill her and stayed with her. The scholars differed about the duration of her pregnancy and the time of her delivery. Some of them said: The duration of her pregnancy was nine months, like the pregnancy of all other women. Others argued that it was eight months, and that was another miraculous sign because at that time no newborn could be delivered after eight months and could stay alive, except Jesus, son of Mary, peace be upon them both. It was also said: six months. Others said: three hours. And it was said: one hour. Ibn Abbas, may God be pleased with them both, said: No sooner had she conceived than she gave birth. There was only an hour between her conception and withdrawal to a remote place, as literally indicated by God Almighty in the previous verse which mentions no intervals between them. Muqatil Ibn Suleiman said: Mary conceived him in an hour, and his features were proportioned in her womb in an hour, and she gave birth in an hour after the sunset of the same day when she was ten years old. She had menstruated only two times before she conceived Jesus, peace be upon him.

[Qur'an 19: 23] ﴿And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."﴾

His saying, the Almighty, ﴿And the pains of childbirth drove her,﴾ that is she was obliged and forced by the pregnancy pains or the labor pains ﴿To the trunk of a palm tree,﴾ which was a dry palm tree, in the desert in the severe coldness of winter, and it had no branches. Hilal Ibin Khabab narrated on the authority of Abi Ubaid Allah, he said: It was a dry trunk that was brought to build a house with, called: Bethlehem. Then she wished she had died before such a shame and had been forgotten. Ibn Abbas, may God be pleased with

them both, said: She wished she had been something abandoned. Qatada said: something that is not known or mentioned. Ikrimah and Al-Ḍaḥḥāk said: A thrown-away menstruation diaper. Arrabei said: It is the offal, soon got rid of and forgotten about. Muqatil said: It means like a worn-out thing. Ataa Ibin Abi Muslim said: It means: I wish I was not created. Al-Farra said: It is the rag that a woman gets rid of after her menstruation. Abu Ubaidah said: It is something despicable that has been forgotten or overlooked.

(1)[1816] Abdullah Ibn Hamid Al-Wazzan informed us, he said: Hajib Ibn Ahmed informed us, he said: Muhammad Ibn Hammad informed us, he said: Abu Muawiyah informed us, on the authority of Hisham Ibn Urwa, on the authority of his father, on the authority of ʿĀʾishah, may God be pleased with her, she said: 'I wish that if I died, I would be forgotten as people forget about a torn rag.'

[Qur'an 19: 24] ﴿But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.﴾

The Almighty said: ﴿So he called her from below her,﴾ he is Gabriel, peace be upon him, who called her from the foot of the mountain. Other reciters read '(man) (who) instead of 'min' (from,) which leads to the meaning that the one who called her was Jesus, peace be upon him, as when he came out of her womb, he called her. {Do not grieve; your Lord has provided beneath you a stream,} Al-Hassan said: It mean Jesus, and by God he was a servant of high stature. All the commentators said: It is a small stream. And it was said: The meaning of his

(1) **[1816] Evaluation of the chain of narrators:** The narrators are reliable, except for the sheikh of the compiler who was not mentioned with any criticism or praise. His sheikh, Hujayb bin Ahmad, was discussed by Al-Hakim in terms of his hearing, and Ibn Tahir's statement regarding his biography may confirm his reliability. The narration from him is authentic, as will be mentioned in the verification.

Chain of Narrators:

- Ahmed narrated in "Fada'il Al-Sahaba" 2/1107 (1639, 1644), from Ibn Shihab, from Urwa, from her with an authentic chain, longer than what is mentioned here. She said this statement, may Allah be pleased with her, after the killing of Uthman, may Allah be pleased with him. Al-Bukhari also narrated from the same chain in "Khalq Af'al Al-'Ibad" (p. 56). Neither of their narrations mention the phrase 'If I died.'

saying: 'beneath you' is that God Almighty made the stream underneath her at her command, so she could order it to run, and she could command it to hold, as the Almighty said in what he told about Pharaoh: ﴿And these rivers flow beneath me﴾ that is, they fall under my command and in my possession. Ibn ʿAbbās, may God be pleased with them both, said: Then Gabriel, peace be upon him - and it was said Jesus, peace be upon him - hit the ground with his foot, and a spring of fresh water emerged with flowing water, and the palm tree came to life after it was dry, so it turned leafy, fruitful with ripe dates.

[Qur'an 19: 25] ﴿And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.﴾

The Almighty said: {And shake,} it was said to Mary, peace be upon her to move {toward you the trunk of the palm tree} and the trunk is the palm tree itself. ﴿It will drop upon you ripe, fresh dates﴾. Ar-Rabi` Ibin Khathim said: In my opinion, there is nothing better for a woman in childbirth than fresh dates, and there is nothing better for a sick person than honey. Amr Ibin Maimoon said: Dates are the best aid that helps a woman deliver her baby, because God Almighty says: ﴿And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.﴾ Aisha, may God be pleased with her, said: It is the tradition of Prophet Muhammad (PBUH) to chew dates and rub them in the mouth of a newborn. Likewise, the Messenger (PBUH) used to chew dates and rub with them the mouths of the children of the Companions, may God be pleased with them.

[Qur'an 19: 26] ﴿So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'﴾

The Almighty said: {So eat,} O Mary, of the dates {and drink} of the river {and be contented} and relax complacently. {if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention,} that is silence; and Ibn Masʿūd and Anas, may God be pleased with them both, used to recite it the same way. Fasting means: abstaining from food and speech. The verse is abbreviated as the usual nature of Quran, meaning: Either you see a human being

and he asks you about your son or blames you for him, then say: I vowed to the Most Merciful to fast (i.e, silence). It was said: God Almighty commanded her to say this in sign language. It was also said: He commanded her to say it verbally, then she refrained from speaking after that. {today to [any] man,} it was said: On that day, she used to speak to angels but not to humans.

[Qur'an 19: 27] ﴿Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.﴾

With regard to the Almighty's saying: ﴿she brought him to her people, carrying him,﴾ al-Kalbī said: Yusuf al-Najjar (Joseph) accompanied Mary and her son Jesus, peace be upon them both, to a cave. So he left her inside it for forty days until she recovered from her postpartum bleeding, then he took her out. After these forty days, Mary set out on her way back, carrying Jesus. Then Jesus, peace be upon him, spoke to her on the way and said: O mother, be glad, for I am the servant of God and His prophet. Upon meeting her family holding her boy, they wept and grieved. They were righteous people, so they said {O Mary, you have certainly done a thing unprecedented,} that is terrible, reprehensible, and false. Accurately the Arabic word (farīyyaa, literally: unprecedented) means 'every supernatural wonder or action.' The Prophet, may God bless him and grant him peace, said about Omar, may God be pleased with him: (I did not see a genius who was unprecedently smart as he was.)

[Qur'an 19: 28] ﴿O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."﴾

With regard to God Almighty's saying {O sister of Aaron,} the Prophet (PBUH) said: **(Indeed, they meant Aaron the Prophet, the brother of Moses, peace be upon them both, because she was from his offspring).** Qatada and others said: 'Aaron was a righteous man of the pious children of Israel. This Aaron was not Moses' brother. We have been told that his funeral on the day he died was attended by forty thousand, all of whom were called Aaron from the Children of Israel.' Al-Mughirah Ibin Shu'bah, may God be pleased with him, said: The people of Najran said to me: His saying, "Oh, sister of Aaron," but there were

many years between Aaron and Jesus. So I mentioned that to the Messenger of God, (PBUH), who said: **(Didn't you reply to them that they used to call their sons after the previous prophets and the righteous men)**. Al-Kalbi said: Aaron was the brother of Mary, peace be upon her, from her father, not from her mother, so he was the most righteous of the children of Israel.

It was also said that Aaron was one of the most immoral and corrupt of the Children of Israel, so they likened her to him, and accordingly, the sister here is in the sense of analogy, not in the sense of kinship. Arabs used to call the close likeness of a thing to be 'sister' and 'brother.' A clear example of this is highlighted in God Almighty's saying: ﴿And We do not show them any sign except that it is greater than its sister,﴾ that is: its likeness. Then, the people of Mary went on to say: Your father, Imran, was not a bad person, and your mother, Henna, was not a prostitute, an adulterer; so how did you get this child?

[Qur'an 19: 29] ﴿So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"﴾

{So she} Mary {pointed to him,} that is, to Jesus urging them to speak to him [889/b]. {they said: "How can we speak to one who is in the cradle a child?"} that is: who is still in the cradle referring to her lap. Wahb said: Zechariah, peace be upon him, came to her when she debated with the Jews, and he said to Jesus, peace be upon him: Speak your argument if you were commanded to. He said: Then Jesus, peace be upon him, started his argument when he was forty days old. Muqatil said: He said his argument on the day he was born.

[Qur'an 19: 30] ﴿[Jesus] said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet.﴾

{He said, I am a servant of God.} In the first words he could utter, Jesus acknowledged servitude to God, Glory be to Him, in denial of the Christians' claims, and using this argument as a disclaimer from their lies. ʿAmr ibn Maymūn said: When Mary brought Jesus to her people, they collected stones to throw at her, and when Jesus, peace be upon him, spoke, they left her. It was said that after this occasion, Jesus, peace be upon him, did not speak until he grew up like other children.

It was narrated from the Prophet (PBUH) that he said: **(Five people could miraculously speak when they were babies: Joseph's witness, the son of the hairdresser of Pharoah's daughter, Jesus, the companion of Jurayj, and the son of the woman who was burned in the pit of fire.)**

As for the witness of Yusuf, peace be upon him, we have previously narrated his story. Concerning the son of the hairdresser, here is his story:

(1)[1817] Abdullah Ibn Hamid informed us, he said: Muhammad Ibn Khalid Ibn Al-Hassan informed us, he said: Daoud Ibn Suleiman informed us, he said: Abd Ibn Hamid informed us, he said: Al-Hassan Ibn Musa informed us, he said: Hammad Ibn Salamah informed us, on the authority of Ata bin As-Saib on the authority of Sa'id Ibn Jubair, on the authority of Ibn ʿAbbās, may God be pleased with them, that the Messenger of God, may God's prayers and peace be upon him, while he was on the Isrā' journey at night, he smelled a pleasant aroma, so he wondered: (O Gabriel, what is this smell? He replied: While the hairdresser of Pharaoh's daughter was combing her, the comb dropped accidentally from her hand, so she said: In the name of God. Pharoah's daughter queried: My father? She answered: No, my Lord is your Lord and the Lord of your father. She replied: Shall I inform my father of this? She said: Yes. So she reported it to him. Pharoah summoned the hairdresser and asked: Who is your Lord? She replied: My Lord, and your Lord is in heaven. So Pharaoh ordered a hole to be filled with copper and then heated [890/a]. Afterwards, he summoned her and her son, and she said: I need something from you. He said: What is it? She said:

(1) **[1817] Evaluation of the chain of narrators:** The compiler's sheikhis included, and Dawood bin Sulaiman was not mentioned as criticized or praised, while the rest of its men are trustworthy except for Muhammad bin Khaled bin Al-Hasan, who is a sheikh in the field of Hadith.
Chain of Narrators: Ibn Hibban narrated it in his Sahih as well as in Al-Ihsan 7/163, and Al-Hakim in Al-Mustadrak 2/538, with an addition at the end: The Prophet (PBUH) said: "Four people speak the truth even if they are lying: The man who witnessed Yousuf's story, Dhul Kifl (i.e. Ilyas), the companion of Juraij, and Isa ibn Maryam." Al-Hakim said that its chain of narration is authentic, and Al-Dhahabi agreed with him.

I hope you collect my bones and the bones of my son and bury us all together. He said: That is your right. So he ordered her children to be burned, one by one, until it was the turn of her last child who was a breastfed boy, so he said: Be patient, O mother, for we are on the truthful path. He said: So she was thrown with her son).

As for the story of the companion of Jurayj:

(1)[1818] Abdullah Ibn Hamid Al-Isfahani informed us, he said: Muhammad Ibn al-Ḥusayn Al-Za'farani informed us, he said: Ahmed Ibn Al-Khalil informed us, he said: Yunus Ibn Muhammad Al-Moadib informed us, he said: Al-Layth Ibn Saʿd informed us, on the authority of Ja'far Ibn Rabia, on the authority of Abd Al-Rahman Ibn Hormuz, on the authority of Abu Hurairah, on the authority of the Prophet (PBUH); (2)[1819] And Abdullah Ibn Hamid informed us, he said: Muhammad Ibn Khalid Ibn Al-Hassan informed us, he said: Dawud Ibn Suleiman informed us, he said: Abd Ibn Hamid informed us, he said: Hashim Ibn Al-Qasim informed us, he said: Suleiman Ibn Al-Mughira informed us, on the authority of Hamid Ibn Hilal, on the authority of Abi Rafi' On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God's prayers

(1) **[1818 - 1819] Evaluation of the chain of narrators:** The compiler's sheikhwas not mentioned as criticized or praised, and Dawood in the second path as well, and the rest of its men are trustworthy except for Muhammad bin Khaled bin Al-Hasan, who is a sheikh in the field of Hadith. The Hadith is authentic, and both Al-Bukhari and Muslim narrated it, as will be shown in the certification.

Chain of Narrators: This Hadith was narrated by several people from Abu Huraira, including:

1- Abu Rafe' who narrated it and Muslim reported it in his book "Al-Birr Wal Sila" under the chapter "Honoring Parents" (2550), and the compiler of the book mentioned it here.

2- Muhammad bin Sireen, and Al-Bukhari reported it in his book "Al-Mazalim" under the chapter "If a wall is demolished, a similar one should be built" (2482) and in his book "Ahadith Al-Anbiya" under the chapter "Allah said: 'And mention in the Book, Maryam'" (3436).

3- Abdulrahman bin Hurmuz, and Al-Bukhari reported it in his book "Actions in Salah" under the chapter "If the mother calls" (1206) as a comment by Al-Layth.

and peace be upon him: (A man called Jurayj was a monk worshiping in his hermitage, whose mother came to him to greet him, so she called him: O Juraij, get out as I want to see you. Yet, he was then engrossed in prayer, so he said: Though my dutifulness to my mother and my prayer are both righteous deeds, I prefer my prayer to my Lord over my mother. So she left, then came to him the second time and called him: O Jurayj, speak to me! Yet, he was then engrossed in prayer, so he said: Though my dutifulness to my mother and my prayer are both righteous deeds, I prefer my prayer to my Lord over my mother, so he chose his prayer. On the third time he also chose his prayer. She then said: He refused to speak to me, O God, do not let him die until he looks at the faces of the prostitutes of the city. The narrator comments: If she prayed against him to be seduced, he would have been seduced. The narrator continues: A shepherd used to shelter in Jurayj's hermitage, so a woman came out of the village and seduced the shepherd who copulated her and made her pregnant and she gave birth to a boy. She was investigated: Who is the father of your newborn? She replied: The owner of the hermitage. They came to him and demolished it and took him to their king. While Jurayj was passing by the brothels, its prostitutes went out, so he smiled and knew that it was the fulfillment of his mother's supplication against him. They wondered: Why did you laugh when you passed by the harlots? When he was entered upon their king, Jurayj said: Where is the boy whom I gave birth to? So he was brought to him, and Jurayj asked him: Who is your father? The boy said: My father is the shepherd. So God Almighty exonerated Jurayj, may God have mercy on him and exalt his rank among people. Then, they said: We will recompensate you and build a hermitage for you with gold and silver. He said: No, just restore it. So they did, and he returned to it).

As for the son of the woman who was burned in the pit of fire, we will narrate his story in its respective place, God willing.

His saying, the Almighty: ﴿He has given me the Scripture,﴾ that is the Book will be revealed to me. Arabs used to use past verbs to indicate the future. It was

said: Jesus, peace be upon him, was informed of what was written for him in the Preserved Slate. Prophet Muhammad (PBUH) was also asked: When did you become a prophet? He replied: **(I was a prophet before Adam was born)**. Moreover, it was argued that it means: He taught me the Torah and inspired it to me when I was in my mother's womb. {And made me a prophet}.

[Qur'an 19: 31] ﴿And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive﴾

{And He has made me blessed} a teacher of goodness {wherever I am}. It was said: Blessed be me for whoever follows my religion, {and enjoined upon me,} that is commanded me to perform {prayer and zakāh as long as I remain alive}.

[Qur'an 19: 32] ﴿And [made me] dutiful to my mother, and He has not made me a wretched tyrant.﴾

The Almighty said: {dutiful,} that is: He made me obedient {to my mother, and He has not made me a wretched tyrant}. (1)[1820] Shuaib Ibn Muhammad Al-Bayhaqi and Abdullah Ibn Hamid Al-Wazzan informed us, they said: Makki Ibn Abdan informed us, he said: Ahmed Ibn Al-Azhar informed us, he said: Ruh Ibn Ubadah informed us, he said: Sa'id , on the authority of Qatada, he said: It was mentioned to us that a woman saw Jesus son of Mary, peace be upon them, revives the dead, and cures the blind and the leper, on specific occasions for which he was permitted. She said to him: Blessed is the womb that bore you, and the breasts that fed you. The son of Mary, peace be upon them, answered her: Blessed is he who recites the Book of God and follows it and is not a wretched tyrant. He used to say: Ask me, for my heart, is soft, and I am merely a little average person. It was such humbleness bestowed upon him by God Almighty.

(1) **[1820] Evaluation of the chain of narrators:** It includes two of the compiler's sheikhs, the first of whom is unknown, and the second was not mentioned as criticized or praised.
Chain of Narrators: Al-Tabari narrated it in his book "Jami Al-Bayan" 16/82, and Al-Qurtubi mentioned it in his book "Al-Jami Li-Ahkam Al-Quran" 11/105, both without mentioning the part that says: "And he used to say until the part about humility." Some of its men were also mentioned by Al-Khazen in his book "Lubb Al-Ta'wil" 3/187.

[Qur'an 19: 33] ﴿And peace is on me the day I was born and the day I will die and the day I am raised alive."﴾

[Qur'an 19: 34] ﴿That is Jesus, the son of Mary - the word of truth about which they are in dispute.﴾

His saying, the Almighty: ﴿That is Jesus, the son of Mary - the saying of the truth﴾ is the utterance of nothing but the truth. It was argued that it means 'This is Jesus, son of Mary, and this is the saying of the truth.' Others argued that this verse is a description of Jesus, peace be upon him, meaning: This is Jesus, son of Mary, the word of God, and the truth is God Almighty. In the recitations of Asim, Ibn Amer and Yaqoub, the word 'saying' (Qawl) in the Arabic version, is an object, not a subject, and it thus means: Jesus said the truth. {the one about whom they dispute} they suspect and say something other than the truth, as the Jews claimed Jesus to be: a lying sorcerer. The Christians also claimed that he is the son of God, and the third of three.

[Qur'an 19: 35] ﴿It is not [befitting] for God to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.﴾

Then, he belied them and said: {It was not for God to take a son,} that is it not befitting Him to have a son. {exalted is He!}, all perfection is attributed to Him. {when He decrees an affair,} that is in His intention, {He only says to it, "Be," and it is.}

[Qur'an 19: 36] ﴿[Jesus said], "And indeed, God is my Lord and your Lord, so worship Him. That is a straight path."﴾

[Qur'an 19: 37] ﴿Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day.﴾

The Almighty said: ﴿So the factions differed from among them,﴾ that is the Christians who were called considered 'factions' because they partied onto three groups in the matter of Jesus, peace be upon him: the Nestorians, the Melkites, and the Mar-Jacobis. ﴿So woe to those who disbelieve from the scene of a tremendous day,﴾ that is the Day of Resurrection.

[Qur'an 19: 38] ﴿How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.﴾

{How clearly they will hear and see,} that is how astonishingly and vividly they will be capable of hearing and seeing. This is because they will hear and see on the Day of Resurrection when hearing and sight are no longer beneficial to them. Al-Kalbi said: No one on the Day of Resurrection will be more capable than them in hearing or seeing when God Almighty questions Jesus: {Have you said to people..?} [Refer to verse 116 of Surat Al-Ma'idah.] {the Day they come to Us, but the wrongdoers today are in clear error.}

[Qur'an 19: 39] ﴿And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.﴾

{And warn them of the Day of Regret when the matter will be concluded,} that is: the reckoning is over, and the people deserving Paradise will enter it, and the people worthy of Hell will be thrown there and death will be slaughtered. {yet they are in heedlessness,} in this world, {And they do not believe}.

(1)[1821] Abdullah Ibn Hamid Al-Wazzan informed us, he said: Makki Ibn Abdan informed us, he said: Abdullah Ibn Hashem informed us, he said: Abu Muawiyah informed us, on the authority of Al-A'mash, on the authority of Abi Saleh, on the authority of Abu Sa'id, may God be pleased with him, he said: The

(1) **[1821] Evaluation of the chain of narrators:** The compiler's sheikhwas not mentioned as criticized or praised, and the Hadith is authentic, as will be shown.

Chain of Narrators: The hadith was narrated by Al-Bukhari in several places, including in his book of Tafsir under the chapter titled "And warn them of the Day of Regret" (4730), and by Muslim in his book of Jannah (paradise) under the chapter titled "The tyrants will enter the Fire" (2849), both from the hadith of Abu Sa'id Al-Khudri, and the wording mentioned by the compiler is the same as in the hadith.

- Furthermore, it was also narrated by Ibn Umar in the book of Al-Riqaq (softening of the heart) by Al-Bukhari under the chapter titled "The description of Jannah and Hellfire" (6548), and by Muslim in his book of Jannah under the chapter titled "The tyrants will enter the Fire" (2850), and it was narrated from other companions of the Prophet, peace be upon him, who were pleased with them.

Messenger of God, may God bless him and grant him peace, said: Death would be brought on the Day of Resurrection in the form of a white-colored ram. Then it would be made to stand between Paradise and Hell. Then, a question would be asked to the inmates of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, ' it is death. Then the same question would be asked to the inmates of Hell-Fire. Do you recognize this? They would raise up their necks and look and say: Yes, it is death. Then the command would be given for slaughtering 'death' and then it would be said: 0 inmates of Paradise, there is an everlasting life for you and no death. And then (addressing) the inmates of the Hell-Fire, it would be said: 0 inmates of Hell-Fire, there is an everlasting living for you and no death. God's Messenger (PBUH) then recited this verse pointing with his hand to this worldly life: "And warn them of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe."

[Qur'an 19: 40] ﴿Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.﴾

{Indeed, it is We who will inherit the earth and whoever is on it,} that is We will put them to death, and the Lord Almighty will remain and inherit them. {and to Us they will be returned,} so He will reward them for their deeds.

[Qur'an 19: 41] ﴿And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.﴾

The Almighty said Abraham was a truthful believer, a prophet, and an elevated messenger.

[Qur'an 19: 42] ﴿[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?﴾

{When he said to his father} Azar while he was worshiping idols: "Oh my father, why do you worship that which does not hear" a sound {and does not see} anything {and will not benefit you,} that neither avails you nor suffices you with anything, ie., the idols.

[Qur'an 19: 43] ﴿O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.﴾

{O my father, indeed there has come to me of knowledge,} that is the knowledge of what happens after death, and that whoever worships other than God will be punished. {hat which has not come to you, so follow me,} my religion {I will guide you to an even path,} a straight one.

[Qur'an 19: 44] ﴿O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.﴾

{O my father, do not worship Satan,} do not obey him. Indeed, you did not pray to him, and you did not fast for him, but whoever obeys someone has already worshiped him. {Indeed Satan has ever been, to the Most Merciful, disobedient,} that is rebellious and insubordinate.

[Qur'an 19: 45] ﴿O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."﴾

{Oh, Father, indeed I fear,} that is 'I know' that a torment by the Most Gracious will befall you if you insist on worshiping Satan. So you will be Satan's companion in the Hellfire.

[Qur'an 19: 46] ﴿[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."﴾

His saying, the Almighty: {He said} was Abraham's father's response to him: {Have you no desire for my gods, O Abraham?} that is, heedless to them and abandoning their worship. {If you do not desist,} if you do not keep silent and retract what you have said, {I will surely stone you.} Ad-Dahhak, Muqatil and al-Kalbi said: I will curse you. Ibn Abbas, may God be pleased with them both, said: I will hit you. It was also said: I will disclose your belief to others. {So avoid me a prolonged time} Al-Hassan, Qatadah, and Atta said: peacefully. Ibn ʿAbbās, may God be pleased with them both, said: Avert me peacefully, or I will cause you a disgrace. Al-Kalbi said: Leave me and stay

away from me for a long time, so do not speak to me. Sa'id Ibn Jubair said: forever. Mujahid and Ikrimah said: For a while.

[Qur'an 19: 47] ﴿[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.﴾

His saying, the Almighty: {said,} that is Ibrahim, who said to his father {Peace will be upon you,} that is: You have been safe from me, and that I will not harm you, {I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me,} Ibn Abbas and Muqatil said: Kind, Merciful. And it was said: Dutiful. Mujahid said: God always responded to his supplications. Al-Kalbi said: He is knowledgeable, and He will answer me if I call upon him.

[Qur'an 19: 48] ﴿And I will leave you and those you invoke other than God and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."﴾

The Almighty said: ﴿And I will leave you and those you invoke other than God,﴾ That is, i will withdraw from what you worship besides God. Mujahid said: His retirement from them was that he left them in Kothi and migrated to the Holy Land. ﴿and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy,﴾ that is He will save me and not disappoint me. It was also said that it means: I will not be miserable by praying to Him and worshiping Him as you are wretched and miserable by worshiping idols.

[Qur'an 19: 49] ﴿So when he had left them and those they worshipped other than God, We gave him Isaac and Jacob, and each [of them] We made a prophet.﴾

The Almighty said: ﴿And when He had left them,﴾ and withdrew the idols they claimed, he migrated, ﴿We gave him﴾ after the emigration ﴿Isaac and Jacob, and each We made a prophet,﴾ that is, Abraham [892 / a] Isaac and Jacob, peace be upon them.

[Qur'an 19: 50] ﴿And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.﴾

{And We gave them of Our mercy,} of Our grace. Al-Kalbi said: Money and children. It was also said: The prophecy and the Book. This meaning of the word 'mercy' is illustrated by another verse: {Do they divide the mercy of your Lord?}. {and We made for them a mention of high honor,} that is, good and sublime reputation among all the people of religions, so every people with a religion follow them and praise them.

[Qur'an 19: 51] ﴿And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.﴾

The Almighty said: ﴿And mention in the Book, Moses. Indeed, he was chosen,﴾ that is sincere, not hypocritical. Muqatil said: A monotheist Muslim. The people of Kufa recited (Mukhlaṣan), meaning: We selected him and chose him, {and he was a messenger and a prophet}.

[Qur'an 19: 52] ﴿And We called him from the side of the mount at [his] right and brought him near, confiding [to him].﴾

{And we called him,} that is, We conversated with him, and spoke to him on Friday night. ﴿from the side of the mount at right,﴾ that is, the right hand of Moses, peace be upon him, and the mount is Al-Tur mountain between Egypt and Midian. {and brought him near, confiding [to him],} means: We raised him from one heaven to another, and We uncovered his veils one after the other until there was only one veil between him and his Lord. (1)[1822] Abdullah Ibn Hamid Al-Wazzan informed us, he said: Makki Ibn Abdan informed us, he said: Abu Al-Azhar informed us, he said: Asbat informed us, on the authority of Ata Ibn Al-Saeb, on the authority of Maysara: {and

(1) **[1822] Evaluation of the chain of narrators:** weak due to the presence of the sheikh of the compiler who was not mentioned to be either criticized or praised. Also, the narration of Asbat from Ata after he became confused is not reliable according to the critics, who focused on those who narrated from him before the confusion, and Asbat is not one of them.
- However, Jarir bin Abdulhamid continued to narrate from him, as mentioned by At-Tabari, and Jarir also heard from him after the confusion.
Chain of Narrators: This narration was mentioned by At-Tabari in his book "Jami' Al-Bayan" 16/94, through Jarir from Ata.

brought him near, confiding [to him]}, he said: God brought him close until he heard the creak of the pen. Furthermore, confiding is only between friends and mates, which implies the elevated rank God has chosen for Moses.

[Qur'an 19: 53] ﴿And We gave him out of Our mercy his brother Aaron as a prophet.﴾

The Almighty said: ﴿And We gave him out of Our mercy his brother Aaron as a prophet,﴾ that is when Moses, peace be upon him, asked his Lord, the Mighty and Sublime, saying: ﴿And appoint for me a minister from my family, Aaron, my brother.﴾ Therefore, God commanded Moses: ﴿So summon Aaron!﴾ and indeed, God Almighty answered his supplication.

[Qur'an 19: 54] ﴿And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.﴾

The Almighty said: ﴿And mention in the Book Ishmael,﴾ meaning: the son of Abraham. ﴿Indeed, he was true to the promise,﴾ that is once he makes a promise, he fulfills it. It is also because he once promised a man that he would stay in his place until the man returns to him, so Ishmael, peace be upon him, stayed in his place for three days to attend the appointment until the man returned to him, narrated by Mujahid. Al-Kalbi said: He waited for him until a year had passed. ﴿And he was a messenger﴾ to his people {a prophet} informing about God.

[Qur'an 19: 55] ﴿And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].﴾

{And he used to on his people,} that is his kindred, as recited by Ibn Masoud, {prayer and zakāh and was to his Lord pleasing,} that is righteous and pure.

[Qur'an 19: 56] ﴿And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.﴾

The Almighty said: ﴿And mention in the Book, Idrees,﴾ who was the grandparent of Noah's father. He was named Idrees because he studied books a lot, and his original name was Enoch. He was a tailor, and he was the first to write with

a pen, and the first to sew clothes, so he wore the sewn clothes, and he was the first to study astrology and arithmetics. {Indeed, he was a man of truth and a prophet.}

[Qur'an 19: 57] ﴿And We raised him to a high station.﴾

{And We raised him to a high station,} that is, Paradise. Al-Ḍaḥḥāk said: He was raised to the sixth heaven. And it was said: the fourth heaven. (1)[1823] Abdullah Ibn Hamid Al-Isfahani and Shuaib Ibn Muhammad Al-Bayhaqi informed us, they said: Makki Ibn Abdan Al-Tamimi informed us, he said: Ahmed Ibn Al-Azhar informed us, he said: Ruh informed us, he said: Saeed informed us, on the authority of Qatada regarding His saying: {And We raised him to a high station,} he said: Anas Ibn Malik informed us, on the authority of Malik Ibn Sa'sa'a, may God be pleased with him, that the Prophet of God (PBUH) when he was ascended to heaven, said: **(I came to Idrees in the fourth heaven.)**

The reason for his elevation, peace be upon him, according to what Ibn Abbas, may God be pleased with them, and Ka'b and others said, was that he was walking one day to fulfill some of his affairs, and he was struck by the glare of the sun. He said: O Lord, I walked only for a day, so how about the angel who carries it for five hundred years in one day! Oh God, relieve him of its weight and avert its heat away from him. On the other day morning, the angel found the sun lighter in weight and easier to heat than before. He said: O Lord, You created me to carry the sun, so what did I fall short in? God said: My servant Idrees asked me to lighten its burden and heat for you, so I fulfilled his request. He said: O Lord, bring me together with him and make friendship between me and him. So he gave him permission until Idrees, peace be upon him, came. Idrees, peace be upon him, used to ask him. Among

(1) **[1823] Evaluation of the chain of narrators:** The first sheikh of the compiler was not mentioned to be criticized or praised, and the second is unknown. However, the hadith is considered authentic.
Chain of Narrators: This is part of the long Hadith of Al-Mi'raj, which was narrated by Al-Bukhari in his book "Kitab Bid' Al-Khalq," chapter: mentioning the angels (3207), "Kitab Manaqib Al-Ansar," chapter: Al-Mi'raj (3887), and others. It was also narrated by Muslim in his book "Kitab Al-Iman," chapter: Al-Isra (164).

what he asked: I was told that you are the most honorable of the angels and the highest of them in status at the angel of death, so could you intercede for me with him to delay my death so that I have more time to increase my thanks and worship? The Angle said: God does not delay a soul when its time has come. He replied: I know that, but it is better for me. He said: Then I will approach him in this matter. He could not have done that to any of the sons of Adam, but he will do it for you.

Then the angel of the sun carried him on his wing, raised him to the sky, and placed him at the rising of the sun. When the angel of death came, the angel of the sun said: Do me a favor. He said: I do everything I can. He said: A friend from among the sons of Adam asked me to intercede with you to delay his death. The angel of death said: It is not up to me, but if you wish, I will inform him when he will die so that he accounts for it. The angel of the sun said: Alright. So he looked at his record, told him his name, and said: You spoke to me about a person whom I cannot see a death date. The angel of the sun asked: How? He replied: Because he has already died at this sunrise. The angel of the sun wondered: I came to you and left him there! He said: So go to him and I am sure you will find him dead. By God, there was nothing left for Idrees, so the king returned and found him already dead.

Wahb said: Idrees' good deeds, peace be upon him, that were raised to the sky every day, were as much as the good deeds of all the people of the earth in his time. So the angels were amazed at this. The angel of death, peace be upon him, longed for him, so he sought permission from his Lord, the Mighty and Majestic, to visit him, and He was permitted. He came to him in the form of a human, while Idrees, peace be upon him, was fasting all his life. When it was time for his Iftar, he invited him to his food, but he refused to eat with him. He did that for three nights, so Idrees became suspicious of him. On the third night, he said to the angel of death: I want to know who you are! He replied: I am the angel of death. I took permission from my Lord to accompany you. Idrees said to him: Do me a favor then. The Angel of Death said: What is it? He said: Take my soul. So God Almighty inspired

him to take his soul, so he took his soul, and God Almighty returned it to him after an hour. So the angel of death said to him: Why did you ask for taking your soul? He replied: To taste the anguish of death and its distress, so that I would be more prepared for it. Then Idrees, peace be upon him, said to him: Do me another favor. He said: What is it? He said: Lift me up to the sky, to behold it and Heaven and Hell. The angel of death was permitted to do so, so he raised him to the heavens, and when he was close to Hell, he said: Do me a third favor. He replied: What do you want? He said: You ask Malik to open its doors for me, so I can see it. So he did, yet Idrees said: Just as you showed me Hell, show me Heaven. So he took him to Heaven, and asked for it to be opened. So Radwan, peace be upon him, opened its doors, and he entered Heaven. Then the angel of death, peace be upon him, said to him: Get out to return to your place. Nevertheless, Idrees clung to a tree and said: I will not get out of it. So God Almighty sent an angel to judge between them and listen to their defenses. The king said to Idrees: Why don't you want to go out? He, peace be upon him, said: Because God Almighty said: ﴿Every soul will taste death,﴾ and I have tasted it; and the Almighty said: ﴿And there is none of you who will not reach it﴾ and I have reached it; and He said: {And they will not get out of it} so I will not go out. So God Almighty revealed to the angel of death, peace be upon him: Leave him, for by My permission he entered Paradise, and by my command, he will not leave it. He is alive there, and that is what the Almighty said: ﴿And We raised him to a high station.﴾

[Qur'an 19: 58] ﴿Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.﴾

This verse was revealed regarding the believers of the People of the Book, Abdullah Ibin Salam, and his companions, may God be pleased with them.

[Qur'an 19: 59] ﴿But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil -﴾

{But there came after them successors,} that is, after the aforementioned prophets there were successors, and they were evil people. In this verse, it means the Jews and those who follow them. Mujahid and Qatadah said: They are among this nation. {neglected prayer,} that is, they missed the imposed prayer. Ibn Masoud, may God be pleased with him, and Ibrahim and Al-Qasim Ibn Mukhaimrah said: They delayed it and prayed it at later timings. Qurrah Ibn Khalid said: Al-Dahhak once noticed a prince showing up late to the afternoon prayer until the sun was about to set, so he recited this verse: {neglected prayer}, then he said: By God, Quitting it all together is more beloved to me than neglecting it. Al-Hasan, may God have mercy on him, recited it in the plural form (Al-ṣalawāt, i.e., prayers.)

{and pursued desires.} Muqatil said: They allowed the sister to marry her father. Al-Kalbi said: What is meant by desires are pleasures such as drinking alcohol and the like. Mujahid said: This happens when the Hour approaches when the righteous people of the nation of Muhammad (PBUH) meet each other in the streets and alleys in quest of adultery. Abu Sa'id Al-Khudri, may God be pleased with him, narrated on the authority of the Prophet (PBUH) on this verse, he said: **(There will be successors after sixty years, who will neglect prayer and follow desires).**

Ali Ibn Abi Talib, may God honor his face, said: This will be when lofty edifices are built, showy vehicles are bought, and glossy clothes are worn. Wahb said: After them, there were successors who drink wine, dance with high heels, who are slaves of lust, followers of the whims, abandoning the Friday gathering prayer, and wasting the other prayers. Ka'b said: At the end of time, people will appear with whips like the tails of cows, with which they beat people. Then he recited: {But there came after them successors [i.e., later generations] who neglected prayer and pursued desires.}

{so they are going to meet evil.} Abdullah Ibn Masoud, may Allah be pleased with him, said: Evil (Ghayy) is a river in Hell. Ibn Abbas, may God be pleased with them both, said: Evil is a valley in Hell from which the other valleys of Hell seek refuge from its heat. That valley is prepared for the adulterer who insists on it, for

the drinker who is addicted to it, for the money usurer who cannot give it up, for the people of disobedience, for the false witness, and for the woman who attributes her bastard child to her husband. Ataa said: Evil is a valley in Hell flowing with pus and blood. Wahb said: Evil is a river in Hell, its bottom is far, and its taste is malicious. Kaab said: It is a valley in Hell in which there is a well called 'Alnahīm' which lays at the farthest bottom and the hottest spot of the valley. Ad-Dahhak said: 'Evil" means 'loss.' It was also said: Torment. Besides, it was said: Sin. And it was said: blasphemy.

[Qur'an 19: 60] ﴿Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.﴾

[Qur'an 19: 61] ﴿[Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been eminent.﴾

{in the unseen,} That is, they believed without seeing them. {His promise has ever been eminent,} that is, it will be fulfilled.

[Qur'an 19: 62] ﴿They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon.﴾

His saying, the Almighty: ﴿They will not hear therein﴾ in Paradise. ﴿ill speech﴾, i.e., void, obscene, and vain speech. Muquatil said: a false oath. {only peace,} that is an exception, as they will hear only peaceful and gentle speech. The commentators said: It means: greeting each other, and the angels greeting them. {they will have their provision therein, morning and afternoon,} means the length of the two ends of the day.

(1)[1824] Abu al-Husayn Ibn Muhammad Ibn Ahmad Ibn Jaʿfar al-Tayyib informed us while reviewing my recitation of Qur'an, he said: Abu al-Hasan Ali Ibn

(1) **[1824] Evaluation of the chain of narrators:** weak due to the presence of the sheikh of the compiler and his own sheikh, whose biographies were not found. Also, Musa is unknown to me, and Amir bin Yassaf is weak.
Chain of Narrators: At-Tabari narrated it in his book "Jami' Al-Bayan" 16/102, and he said: "Ibn Harb informed me, who said: Musa bin Ismail informed me, who said: Amir bin Yassaf narrated from Yahya." Perhaps Musa bin Ismail is a follower of Bashir bin Mu'adh, or there was an error in the printed book, and Allah knows best. Ibn Al-Mundhir also narrated it, as mentioned in "Ad-Durr Al-Manthur" by As-Suyuti 4/501.

Muhammad Ibn Sakhtawayh informed us, he said: Musa Ibn Harun informed us, he said: Bishr Ibn Moaz al-Dhareer informed us, he said: Aamer Ibn Yasaf informed us, on the authority of Yahya Ibn Abi Katheer He said: The affluent Arabs in their time, due to the severity of the drought, used to combine lunch and dinner at the same time, so God Almighty revealed: ﴿they will have their provision therein, morning and afternoon﴾, so He promised them two sporadical meals, lunch and dinner.

(1)[1825] Muhammad Ibn Ahmad Ibn Jaʿfar informed us, he said: Ali Ibn Muhammad Ibn Sakhtawayh informed us, he said: Musa Ibn Harun informed us, he said: Dawud Ibn Rashid informed us, he said: Al-Walid Ibn Muslim informed us, he said: I asked Zuhair Ibn Muhammad, about the words of God Almighty: ﴿they will have their provision therein, morning and afternoon﴾; so he replied: There is no night in Paradise, but they are always in light, and they shall have nightwhen God covers His veil and, and they shall have day when God uncovers His veil.

[Qur'an 19: 63] ﴿That is Paradise, which We give as inheritance to those of Our servants who were fearing of God.﴾

Ya`qub recited (nowarris) instead of (noorisu), with both meaning, 'bequeath,' for the purpose of facilitating the pronunciation.

[Qur'an 19: 64] ﴿[Gabriel said], "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful -﴾

AS for the Almighty's saying: ﴿"And we [angels] descend not except by the order of your Lord,﴾ (2)[1826] Abdullah Ibn Hamed and Shoaib Ibn

(1) **[1825] Evaluation of the chain of narrators:** weak.
- There is one narrator whose biography was not found, and the narration of the Shamayin from Zuhair is also weak, and this includes Walid bin Muslim, who is a Shamayin and a frequent transmitter.
Chain of Narrators: At-Tabari narrated it in his book "Jami' Al-Bayan" 16/102, and Ibn Abi Hatim in his book "Tafsir Al-Quran Al-'Adhim" 7/2413.

(2) **[1826] Evaluation of the chain of narrators:** In this hadith, the first narrator mentioned by the compiler is not criticized or praised, while the second narrator is unknown. However, the hadith is considered authentic, as will be mentioned later.
Chain of Narrators: Narrated by Al-Bukhari in his book of Tafsir, chapter: "We do not come down except by the order of your Lord" (4731), and in his book of the Beginning of Creation, chapter: "Mention of the Angels" (3218).

Muhammad informed us, they said: Makki Ibn Abdan informed us, he said: Abu Al-Azhar informed us, he said: Ruh Ibn Ubadah informed us, he said: Umar Ibn Dhar informed us, on the authority of his father, on the authority of Sa'id Ibn Jubair, on the authority of Ibn ʿAbbās, may God be pleased with them, he said: The Messenger of God (PBUH) said: **(O Gabriel, what prevented you from visiting us more than you do?)** So, God Almighty revealed this verse: ﴿And we [angels] descend not except by the order of your Lord.﴾)

Mujahid said: The message was slow to the Messenger of God (PBUH), then Gabriel, peace be upon him, came to him and said: Why were you late? He said: How could we come to you while you do not cut your nails, do not trim your mustaches, and do not use toothpicks?! So, God Almighty revealed this verse: ﴿And we [angels] descend not except by the order of your Lord.﴾)

Ikrimah, Al-Ḍaḥḥāk, Qatadah, Muqatil, and al-Kalbi said: Jibrīl was late for the Prophet (PBUH) when his people enquired about the story of the Companions of the Cave, Dhul-Qarnayn, and the Spirit, and he did not know what to answer them. He hoped that Gabriel, peace be upon him, would come to him with an answer to what they asked, but he was slow.

Ikrimah said: Forty days. Mujahid said: Twelve nights. And it was said that the Messenger of God (PBUH) spent fifteen bitter days. He kept so until the polytheists said: His Lord abandoned him. When Gabriel, peace be upon him, descended, the Messenger of God (PBUH) said to him: "You slowed down on me until my suspicion worsened, and I missed you. Gabriel, peace be upon him, replied: I was longing for you, but I am a servant who is commanded. I can only come to you or stay there after I am permitted. So, God Almighty revealed this verse: {And we [angels] descend not except by the order of your Lord.}shrouded * What your Lord has left you with, and what He has fried}. Moreover, this verse was revealed: {By the morning brightness, * And [by] the night when it covers with darkness, * Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you].} It was also argued that this context is for the people of Paradise themselves, as they say when they enter: We do not descend into these gardens except by God's command.

{To Him belongs that before us,} that is this world, {and that behind us,} Muquatil said: 'He has what is before us' of the affairs of the Hereafter, and 'what is behind us' of the affairs of this world. {and what is in between} means: between the two 'Defeaning Blasts,' and it is a distance of forty-year travel. It was also said: To Him was the beginning of our creation, to Him is the end of our lifespans, and to Him is all the duration of our life. It is said: {what is before us,} means: what remains of the world and {behind us} what has passed of it, {and what is in between,}: the duration of our life. Furthermore, it is said: 'what is before us' of reward and punishment, and matters of the Hereafter, and 'what is behind us' is what has passed of our deeds in this world, and 'what is in between' is our affair until the Day of Resurrection. Besides, it was said: {before us,} is before He created us {behind us,} after He has made us die, and {what is in between,} is what happens during this life. Moreover, {before us,} is the earth if we want to descend to it, {behind us,} is the sky when we descend from it, and {what is in between} is between heaven and earth. It indicates that all of this is for God Almighty, so no one can do anything except by His command.

{And never is your Lord forgetful} that is, He did not forget you, but if He wills to send to you His messenger, He will.

[Qur'an 19: 65] ﴿Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"﴾

{so worship Him and have patience for His worship,} that is, keep worshipping your Lord persistently. As for His saying: {Do you know of any similarity to Him?}, Ibn ʿAbbās, may God be pleased with them both, said: An equal. Sa'id Ibn Jubair said: An Equivalent. Al-Kalbi said: It means 'do you know anyone who is called Allah - God - the Mighty and Majestic - other than Him?

[Qur'an 19: 66] ﴿And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"﴾

The Almighty said: {and man says,} means: Ubayy ibn Khalaf al-Jamahi {I"When I have died, am I going to be brought forth alive?"} means: from the graves {alive} mocking and denying the resurrection.

[Qur'an 19: 67] ﴿Does man not remember that We created him before, while he was nothing?﴾

God Almighty said: {Does man not remember?} that is: He indeed remembers and can reflect. {man} refers to Ubayy ibn Khalaf.

[Qur'an 19: 68] ﴿So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.﴾

Then the Almighty swore by Himself, and said: {So by your Lord, We will surely gather them,} that is He the Almighty will gather the polytheists and those who deny the resurrection on the Day of Judgement. {and the devils} with the satans. It refers to their companions who misled them, linking every unbeliever with a devil in a chain. {then We will bring them to be present around Hell,} that is, in Hell {upon their knees}. Ibn Abbas, may God be pleased with them, said: Groups by groups. Muquatil said: All of them. Al-Hasan and Al-Ḍaḥḥāk said: Kneeling on the knees. Concerning the phrase 'upon their kneels' in the above verse, its Arabic equivalent is (Jithīyyaa). An example of it in Arabic poetry is shown in the translation of Al-Kumayt's poetic line: **'They left their leaders on their knees * and they detached themselves from their leaders in panic.'**

[Qur'an 19: 69] ﴿Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.﴾

The Almighty said: ﴿Then We will surely extract from every sect,﴾ that is, We will expel from every nation and people of religion {those of them who were worst against the Most Merciful in insolence,} i.e., arrogance. Ibn Abbas said: It means: boldness. Mujahid said: Immorality and slander. Muquatil said: conceit. It was also said: an exaggeration in disbelief. And it was said: blasphemy. al-Kalbī said: Their leader and head of evil. (1)[1827] Abdullah Ibn Hamed informed us,

(1) **[1827] Evaluation of the chain of narrators:** The first narrator mentioned by the compiler is not criticized or praised, and all other narrators are trustworthy except for Al-Hasan bin Ali, who is considered truthful.
Chain of Narrators: Narrated by Al-Tabari in his book "Jami' Al-Bayan" 16/107 through the route of Sufyan.

he said: Muhammad Ibn Yaqoub informed us, Al-Hassan Ibn Ali informed us, Abu Usama informed us, on the authority of Sufyan, on the authority of Ali Ibn Al-Aqmar, on the authority of Abi Al-Ahwas, he said: God starts with those who committed the most horrible sins, and so on.

[Qur'an 19: 70] ﴿Then, surely it is We who are most knowing of those most worthy of burning therein.﴾

God Almighty knows best about those who are most deserving of torture in the Hellfire.

[Qur'an 19: 71] ﴿And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.﴾

Scholars differed as to the meaning of 'coming to it.' As for Alwa'īdyah (Literally: Promists), they argued that whoever enters Hell, he will not leave it. As for Almurji'h (Literally: Postponers), they argued that no believer will enter Hell, and they agreed that 'coming to it' means 'passing by it.' As for the Sunnis, they said: It is permissible for God Almighty to punish the disobedient among the believers with fire, and then expel them from it. Furthermore, they argued that the meaning of 'coming to it' is 'entering it' supporting their argument with God's saying to the unbelievers: {You and what you worship besides God are the firewood of Hell. You will come to it * If these were gods, they would not have come to it.} Thus, if 'coming' in these verses doesn't mean 'entry,' then idols and their worshipers, Pharaoh and his people must enter Paradise; because whoever passes by Hell must go to Paradise, as after this world there is no abode except Paradise and Hell.

What indicates that the 'coming' means 'entry' is His saying in the context of the verse: {Then We will save those who feared God.} Being saved' from something cannot happen unless one has already undergone it. God Almighty said: ﴿And We saved him from grief, and so do We save the believers.﴾ The Arabic language testifies to this saying, as Arabs say: 'The letter of so-and-so has come,' and 'I came to such-and-such a country,' meaning 'entry', not 'passing.' Our argument is also supported by the Sunnah:

(1)[1828] Abu Muhammad Abdullah Ibn Hamid al-Faqih informed us, he said: Ahmad Ibn Abdullah al-Muzani informed us, he said: Muhammad Ibn Nasr ibn Mansour al-Sayegh al-Sheikh al-Saleh informed us: Suleiman Ibn Harb informed us: He said: Abu Saleh Ghaleb Ibn Suleiman informed us, on the authority of Kathir Ibn Ziyad Al-Barsani, on the authority of Abi Sumayyah, he said: We differed about the meaning of 'coming' here in Basra, and some people argued: No believer will enter it. Others said: they will all enter it. So I met Jabir Ibn Abdullah, may God be pleased with them, and asked him, so he put his two fingers to his ears and said: Stop that as I heard the Prophet (PBUH) say: **(Coming to Hell is the entry of it, there is no pious or wicked person except that he enters it. So, it will be for the believer cool and peaceful, as it was upon Abraham, peace be upon him.** The fire or hell would make a noise from the coldness of the believers therein ﴿Then We will save those who feared God and leave the wrongdoers within it, on their knees.﴾

(2)[1829] And Shuaib Ibn Muhammad and Abdullah Ibn Hamid informed us,

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(1) **[1828] Evaluation of the chain of narrators:** The first narrator mentioned by the compiler is weak and not criticized or praised, while Abu Samiah is unknown, as mentioned by Al-Dhahabi. Moreover, many have narrated the hadith from him, including Kathir bin Ziad.

Chain of Narrators: Narrated by Imam Ahmed in his book "Al-Musnad" 3/328, 329 (14520), and by Al-Hakim in his book "Al-Mustadrak" 4/360 through the route of Sulayman bin Harb, who narrated from Galib bin Sulayman, who narrated from Kathir bin Ziad, who narrated from Muniyah Al-Azdiah, who narrated from Abdul Rahman bin Shibah, who said: "We differed here in the recitation...". It is unclear who narrated the hadith from Jabir, as some scholars mention Abu Samiah, while others mention Abdul Rahman bin Shibah.

- Based on this evaluation, the hadith mentioned in [1826] is considered authentic, while the hadith mentioned in [1827] is considered trustworthy, and the hadith mentioned in [1828] is considered weak due to the weakness of the first narrator and the uncertainty regarding Abu Samiah's narration from Jabir.

(2) **[1829] Evaluation of the chain of narrators:** The compiler of the book reported this narration from two sources. One of the narrators is unknown and the other is not mentioned to have any criticism or praise. Amr ibn Dinar did not explicitly state that he heard this conversation, but it was mentioned in "Tafsir al-Quran" by Abdul Razzaq and "Jami' al-Bayan" by Tabari that he said: "Someone informed me who heard from

they said: Makki Ibn Abdan informed us, he said: Ahmed Ibn Al-Azhar informed us, he said: Ruh bin Ubadah informed us, he said: Ibn Uyaynah informed us, on the authority of Amr Ibn Dinar, that Nafeh Ibn Al-Azraq argued with Ibn ʿAbbās, so Ibn ʿAbbās, may God be pleased with them, said: 'coming' means 'entering,' whereas Nafie said: It is not entry. Then Ibn Abbas, may God be pleased with them both, supported his argument with a verse on the unbelievers: {...the firewoods of Hell, you will come to it,} then he asked: Have these people entered it or not? Then he recited: {He brought them to Hell, and what a miserable coming it will be!} then he asked: Have these people entered it or not? By God, you and me, we will come to it, and I hope that God will expel me from it, and I do not see God expelling you from it based on your denial of its meaning.

(1)[1830] And with his chain of transmission on the authority of Ibn Uyaynah, on the authority of Al-Zuhri, on the authority of Sa'id Ibn Al-Musayyib, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God (PBUH) said: **(Any Muslim who grieves the death of three of his children, will never enter Hell, but he will have only to fulfill God's oath, then he recited: {And there is none of you except he will come to it.1 This is upon your Lord an inevitability decreed.)** (2)[1831] And with his chain of transmission on the authority of Ruh,

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Ibn Abbas." Therefore, this narration is weak due to the unnamed narrator.
Chain of Narrators:
- Narrated by Abdul Razzaq in "Tafsir al-Quran" (2/11) from Ibn Ayyina through an unknown narrator. And narrated by Tabari in "Jami' al-Bayan" (16/108-109) through Abdul Razzaq. It is also supported by Tabari in "Jami' al-Bayan" (16/108-109) through Ataa ibn Abi Rabah.

(1) **[1830] Evaluation of the chain of narrators:** This narration is authentic.
Chain of Narrators:
- Narrated by Bukhari in his book of funerals, chapter: "The virtue of someone who dies leaving children who will pray for them" (1251).
- And narrated by Muslim in his book of righteousness, kinship, and etiquette, chapter: "The virtue of someone who dies leaving children who will pray for them" (2632).

(2) **[1831] Evaluation of the chain of narrators:** This narration is authentic.
Chain of Narrators:
- Narrated as "Mawquf" (stopped at the level of a Companion) by Tabari in "Jami' al-Bayan" (16/111) through Yahya ibn Sa'eed from Shu'ba.

he said: Shu'bah informed us, he said, Ismail as-Suddī informed me, on the authority of Marra Al-Hamedani, on the authority of Ibn Masoud, may God be pleased with him, in His saying: {And there is none of you except he will come to it,} he said: They come to it and then they leave it thanks to their good deeds. (1)[1832] And with his chain of transmission on the authority of Ruh, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Abi Al-

- And narrated as "Marfu'" (elevated to the level of Prophet Muhammad) by Ahmad in his book "Al-Musnad" (1/435, 4141) and Abu Ya'la in his book "Al-Musnad" (9/186, 5282), both through Abdul Rahman ibn Mahdi from Israel from Shu'ba.
- And narrated by Tirmidhi in his book of Quranic interpretation, chapter: "From Surah Maryam" (3160), through Yahya ibn Sa'eed from Shu'ba, and through Abdul Rahman ibn Mahdi from Shu'ba. And Ahmad in Al-Musnad (1/433, 4128) from the route of Ibn Mahdi narrated from Shu'bah, and Al-Hakim in Al-Mustadrak (4/630) from the route of Sa'eed bin Amer narrated from Shu'bah as well. The conclusion is that Shu'bah narrated it as "Mawquf" (stopped at a companion), while Israel narrated it as "Marfu'" (directly from the Prophet). Ahmad in Al-Musnad (1/433, 4128) asked Ibn Mahdi if Israel narrated it from the Prophet (PBUH), Ibn Mahdi replied: "Yes, it is from the Prophet (PBUH) or something similar." However, Shu'bah did not accept it as "Marfu'". After narrating the Hadith, Al-Tirmidhi said, "Abdul Rahman said to Shu'bah: 'Israel narrated to me from Al-Suddi, from Mura, from Abdullah, from the Prophet (PBUH).' Shu'bah replied: 'I heard it from Al-Suddi as Marfu', but intentionally left it out.'" This indicates that Al-Suddi narrated it as "Marfu'" and that it is not a fabrication from Israel, as Shu'bah also heard it as "Marfu'" from Al-Suddi. Al-Hakim also narrated it in Al-Mustadrak (2/407) from the route of Abdullah bin Musa, from Israel, from Al-Suddi, with an addition: "Their first steps were like lightning, then like their walking." Al-Hakim said: "It is authentic according to the conditions of Muslim, and they did not narrate it, and Al-Dhahabi agreed with it." Al-Darami also narrated it in his Sunan (3/1853, 2852) from the route of Israel as well, as narrated by Al-Hakim.

(1) **[1832] Evaluation of the chain of narrators:** Authentic.
Chain of Narrators:
- Narrated by Al-Hakim in "Al-Mustadrak" 2/207 through the route of Amr Al-Qanad from Israel, and he said: authentic according to the conditions of the two sheikhs, and they did not narrate it.
- And Al-Tabari in "Jami' Al-Bayan" 16/110 through Khalad bin Aslam from Al-Nadhr from Israel.
- And he also narrated what indicates it in brief in "Al-Mu'jam Al-Kabeer" 9/223 through Abdullah bin Mas'ud: "And there is not one of you except he will come to it." He said: "And its coming is the bridge."

Ahwas, on the authority of Abdullah Ibn Masoud, may God be pleased with him, he said: "The path over Hell is like the edge of a sword, the first group passes like lightning, the second is like the wind, the third is like the finest horses, and the fourth is like the finest beasts, then they pass by while the angels say: O God, O God, cause them no harm."

(1)[1833] Abdullah Ibn Hamid Ibn Muhammad Al-Isfahani informed us, he said: Ahmed Ibn Muhammad Ibn Ibrahim Al-Harawi informed us, he said: Al-Ḥusayn Ibn Idris informed us, he said: Suwaid Ibn Nasr informed us, on the authority of Abdullah Ibn Al-Mubarak, on the authority of Sufyan Ibn Uyaynah, on the authority of Rajul, on the authority of Al-Hassan, may God have mercy on him, who said: A man said to his brother: O brother, did you know that you will come to Hell? He replied: Yes. He said: Did you know that you will leave it? He replied: No. He said: Then why laugh? Hence, he was not seen laughing until he died. (2)[1834] And with his chain of transmission on the authority of Abdullah Ibn Al-Mubarak, on the authority of Malik Ibn Mughul, on the authority of Abi Ishaq, on the authority of Abi Maysara that he went to his bed and said: I wish my mother had not given birth to me. His

(1) **[1833] Evaluation of the chain of narrators:** Weak, Al-Asfahani did not mention any criticism or praise, and the narrator is from Al-Hasan but he was not named, and the sheikh of Ibn Hammad is Ahmad Al-Harawi, and I did not find a biography for him.
Chain of Narrators:
- Narrated by Al-Tabari in "Jami' Al-Bayan" 16/112.
- But he said: "Al-Qasim narrated to us, Al-Husayn narrated to us, Hujaj narrated to me, from Ibn Al-Mubarak, from Al-Hasan...so he mentioned the narration.
- And Ibn Al-Mubarak did not meet Al-Hasan, as he was born eight years after his death, except that in the printed version of "Jami' Al-Bayan" by Al-Tabari, it was included by mistake, and Allah knows best.
- But Ibn Kathir mentioned it in "Tafsir Al-Quran Al-Athim" 9/280, and he said: "Ibn Al-Mubarak narrated from Al-Hasan."

(2) **[1834] Evaluation of the chain of narrators:** Authentic.
Chain of Narrators:
- Narrated by Al-Tabari in "Jami' Al-Bayan" 16/110 through Abi Karib from Ibn Yaman from Malik bin Mughul with a more specific wording than mentioned here, and it says: "He used to say when he took shelter."

wife said: O Abu Maysara, God Almighty has been kind to you, He has guided you to Islam. He said: Yes, but God made it clear to us that we are destined for the Fire, and He did not make it clear to us that we are destined for leaving it.

If someone argues: Tell us about the prophets, peace be upon them, will they enter Hell? A cogent counterargument is: This word is not used specifically for the prophets, rather we say that all of mankind will come to it. If they were invoked by His saying, the Almighty: ﴿And when he came to the well of Madyan,﴾ it is said to them: Moses, peace be upon him, did not pass by that well, but rather drew water for the two daughters of Shuaib, peace be upon him, and watered the sheep and stayed, which is the meaning of entering. Arabs used to express a living body and their places by mentioning water, so they say: Water of the sons of so-and-so, referring to people living there.

If it is argued: How is it sensible for someone that God Almighty promised he does not hear the buzzing of Hell, then he enters Hell? A cogent counterargument is: God Almighty told about the time of their being in Paradise, and that they do not hear the buzzing of Hell, so it is logical that they had heard its buzzing before they entered Paradise, as God Almighty did not say: They did not hear its buzzing, but He rather said, 'They do not hear..' It is also sensible that they do not hear its buzzing when they enter it, as God Almighty is able to make it cool and safe for them. This notion is supported by His saying: (They will not enter the Fire,) meaning: They will not live in it forever, nor will they suffer or be harmed by it.

(1)[1835] What Abdullah Ibn Hamid Al-Wazzan informed us, he said: Makki Ibn 'Abdan informed us, he said: Abu Al-Azhar informed us, he said: Mu'ammal Ibin Ismail informed us, on the authority of Abi Hilal, on the authority

(1) **[1835] Evaluation of the chain of narrators:** Weak, and it includes:
- Mu'ammar bin Isma'il who makes a lot of mistakes, and Abu Hilal Al-Rasibi, who is weakened by most critics, especially in his narration from Qatada, and this is from him.

Chain of Narrators:
- Narrated by Al-Tabari in "Jami' Al-Bayan" 4/211 through Abi Hafs Al-Jubairi and Muhammad bin Bashar from Al-Mu'ammar bin Isma'il.

of Qatada, on the authority of Anas, may God be pleased with him, concerning His saying, the Almighty: ﴿Those whom You have chosen for the Fire are those whom You have disgraced,﴾ so he explained it this way: Those whom You have destined to the Eternal Hell, are those whom You have disgraced.

The evidence that all of creation will enter Hell, then God will rescue those who believe, some of them safe and unharmed, and some of them will be punished, then He will admit them all to Paradise by His mercy: (1)[1836] What Abdullah Ibn Hamid Al-Wazzan informed us, he said: Hajib Ibin Ahmed informed us, he said: Muhammad Ibn Hammad Al-Abiwardi informed us, he said: Abu Muawiyah informed us, on the authority of Al-Amash, on the authority of Abi Sufyan, on the authority of Jaber, on the authority of Umm Mubashir, on the authority of

(1) **[1836] Evaluation of the chain of narrators:** It has a sound chain of narration without any mention of criticism or praise. However, there is a disagreement regarding Hujayr ibn Ahmad's reliability.
- The hadith is authentic as will be mentioned in its citation.

Chain of Narrators:
- It was narrated by Ibn Majah in the book of Az-Zuhd, chapter: Mentioning research (4281), and by Ahmad in Al-Musnad (6/285, 26440) with a sound chain of narration through the route of Abu Muawiyah. Also, it was narrated by Abu Muawiyah from Umm Mubashir from Hafsah, as mentioned by the compiler of the book.
- But Abdullah ibn Idris contradicts Abu Muawiyah's narration and reported it from Al-A'mash with the same chain of narration, except that Umm Mubashir said: "I heard the Prophet (peace be upon him) while he was in Hafsah's house saying", and then she mentioned the hadith. It was reported by Ibn Abi 'Asim in Al-Ahad and Al-Muthana (1/256), and by At-Tabarani in Al-Mu'jam Al-Kabir (25/102).
- It was also narrated by Ahmad in Al-Musnad (6/420, 27362) through the route of Abu Az-Zubair from Jabir, who said: Umm Mubashir informed me that she heard the Messenger of Allah (peace be upon him). And At-Tabari narrated it in Jam'i Al-Bayan (16/112) through Abu Muawiyah and Ibn Idris.
- This hadith is supported by the hadith of Jabir in the story of Abd Hattab ibn Abi Balta'ah, who complained to the Prophet (peace be upon him) about Hattab's denial of Islam, and the Prophet (peace be upon him) said: "He lied. Did he not participate in the Battle of Badr and Al-Hudaybiyah?" It was narrated by Ahmad in Al-Musnad (3/325, 14484) and by Abu Ya'la in his Musnad (3/415, 1900).
- Also, there is the hadith of Abu Sufyan narrated from Jabir, which is a Marfu' hadith, saying: "No man who participated in the battles of Badr and Al-Hudaybiyah will enter the fire." It was reported by Ahmad (3/396, 15262).

Hafsa, she said: The Messenger said God, peace be upon him: (I hope that no one will enter Hell, God willing, of those believers who participated in the two occasions: Badr and Al-Hudaybiyah). She said, I said: O Messenger of God, did God Almighty not say: {And there is none of you except he will come to it? He replied: (Did you not hear His verse: ﴿Then We will save those who feared God and leave the wrongdoers within it, on their knees﴾?

(1)[1837] Abdullah Ibn Hamed informed us, he said: Muhammad Ibn Shadhan informed us, he said: Jabfuwayh Ibn Muhammad informed us, he said: Salih Ibn Muhammad informed us, on the authority of Abd al-Aziz Ibn al-Musayyib, on the authority of al-Rabee Ibn Badr on the authority of Abi Masoud, on the authority of al-ʿAbbās', on the authority of Ka'b that he said in this verse: {there is none of you except he will come to it,}: Hell will be raised on the Day of Resurrection as if it were a crescent moon, and the feet of creatures will tread it, then a herald will call out: Take your companions and leave my companions, so, it will swallow up its companions. It knows them more than a mother knows her child. Then, the guardians of God Almighty pass by Hell while their clothes are humid.

And Khalid Ibn Maadan said: The people of Paradise say: Did not our Lord promise us that we would come to the Fire? It will be said: Yes, but you passed by it while it was dormant. Khalid Ibn Al-Darik narrated on the authority of Ya'la Ibn Muniya, may God be pleased with him, that the Prophet (PBUH) said: **(The Fire will say to the believer on the Day of Resurrection: "Pause, O believer, for your light has extinguished my flame")**. (2)[1838] Abdullah Ibn

(1) **[1837] Evaluation of the chain of narrators:** It is weak.
- It includes Saleh ibn Muhammad, who is At-Tirmidhi, accused of being unreliable, and Ar-Rabi' ibn Badr, abandoned. Moreover, there are some narrators for whom I could not find biographies.

Chain of Narrators: At-Tabari reported it through another route from Ka'b to Nuhah in Jam'i Al-Bayan (16/109), and Ibn Abi Shaybah reported it in his Musannaf (13/169) and in Az-Zuhd by Ibn Al-Mubarak (p. 121).

(2) **[1838] Evaluation of the chain of narrators:**
- In this narration, the compiler did not mention any criticism or praise for the sheikh mentioned, while Yahya Sadduq made many mistakes and may have changed.

Hamid informed us, he said: Muhammad Ibn Yaqoub informed us, he said: Ahmed Ibn Abdul Hamid Al Harithi informed us, he said: Abd al-Rahman Ibin Abi Hammad informed us, on the authority of Yahya Ibn Yaman, on the authority of Othman Ibin Al-Aswad, on the authority of Mujahid regarding the Almighty's saying: {there is none of you except he will come to it,} he said: Whoever among the Muslims suffered once from fever, then he will be considered as if he has already come to it (Hell).

Chain of Narrators:

- Al-Tabari narrated it in "Jami' al-Bayan" (16/111) with the wording: "Fever is the share of every believer from Hellfire." Then he recited: "And there is none of you except he will come to it (Hellfire)."
- It was also narrated in a similar manner, but with the wording "Fever is the share of every believer from Hellfire," by Al-Bazzar from Aisha as a marfu' hadith (traceable to the Prophet), and it was also narrated as a mawquf hadith (traceable to a Companion) on her authority. This is mentioned in "Al-Kafi Al-Shafi" by Ibn Hajar (p. 107).
- It was also narrated from Uthman as a marfu' hadith: "Fever is the share of the believer from Hellfire on the Day of Resurrection." Ibn Abi al-Dunya narrated it in "Al-Maradha wa Al-Kafarat" (p. 130).
- Ibn Hajar said in "Al-Kafi Al-Shafi" (p. 107): "In this chapter, there is a hadith from Abu Huraira, according to Ibn Majah and Al-Hakim, and from Abu Rihana, according to Al-Tabarani, and from Abu Umama, according to Ahmad."
- I say: It is also mentioned in "Al-Musnad" (5/252, no. 22165) on the authority of Uthman, as I previously stated. It was also narrated from Sa'd ibn Mu'adh in "Al-Tabaqat Al-Kubra" by Ibn Sa'd, and from Anas in "Al-Mu'jam Al-Awsat" by Al-Tabarani, but all of these narrations are weak in terms of their chain, although they convey the same meaning, not the same wording.
- I say: The hadith of Abu Huraira that the Prophet (peace be upon him) fell ill and said, "Verily, Allah, the Blessed and Exalted, says: 'This is My fire which I have unleashed upon My believing servant in the world, so that his share of Hellfire in the Hereafter will be reduced," was narrated by Al-Tirmidhi (2088), Ishaaq ibn Rahawayh in his "Musnad" (1/363), Ahmad in his "Musnad" (2/440, no. 9676), and Ibn Abi Shaybah in his "Musannaf" (2/229).
- Ibn Majah also narrated it in his book "Al-Tibb" (Medicine), under the chapter of "Fever" (3470), and Al-Hakim in his "Mustadrak" (1/496). He said the chain is authentic and Al-Dhahabi agreed with him.
- Al-Albani also said: "It is as they said" in his book "Silsilah Al-Ahadith Al-Sahihah" (2/98). He also authenticated the hadith of Abu Umama with his evidences. See: "Silsilah Al-Ahadith Al-Sahihah" (4/437).

(1)[1839] Abdullah Ibn Hamed informed us, he said: Makki Ibn ʻAbdan informed us, he said: Abdullah Ibn Hashim informed us, he said: Yahya Ibin Saeed al-Qattan informed us, he said: Sa'id Ibn Abi Oruba informed us, he said: Qatada informed us, on the authority of Anas Ibn Malik, may God be pleased with him, that the Prophet (PBUH) said: **(He who said: There is no god but God and had in his heart of goodness as much weight as a barley will come out of Hell, then he who said: There is no god but God and had in his heart of goodness as much weight as a kernel of barley will come out of Hell, then he who said: There is no god but God and had in his heart of goodness as much weight as an atom will come out of Hell.)**

[Qur'an 19: 72] ﴿Then We will save those who feared, and leave the wrongdoers within it, on their knees.﴾

God Almighty said that later He will save those who 'feared,' that is, feared God and avoided polytheism, and they are the believers. ﴿And leave the wrongdoers within it,﴾ that is, the unbelievers will be left in the Fire {on their knees} all together. (2)[1840] Abdullah Ibn Hamed informed us, he said: Muhammad Ibin Khalid Ibin Al-Hassan informed us, he said: Dawud Ibn Suleiman informed us, he said: Abd Ibn Hamid informed us, he said: Sa'id Ibn Amer informed us, on the authority of Khsheesh, he said: on the authority of Abi Imran Al-Juni, he said: Suppose you will survive, after how long will you survive?!

[Qur'an 19: 73] ﴿And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"﴾

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(1) **[1839] Evaluation of the chain of narrators:** The sheikh of the book did not mention any criticism or praise, and all its men are trustworthy.
Chain of Narrators:
- Narrated by Al-Bukhari in the book of faith, chapter: increase and decrease in faith (44), and by Muslim in the book of faith, chapter: the lowest rank of the people of Paradise (193). Both from Hisham al-Dustuwai, from Qatada.

(2) **[1840] Evaluation of the chain of narrators:** Ibn Hammad did not mention any criticism or praise, and the same goes for Dawud, and I couldn't find anything for Khushaysh.
Chain of Narrators:
- I could not find it except in the book of the compiler.

The Almighty said: ﴿Our verses are recited to them as clear evidences, those who disbelieve,﴾ that is, Al-Nadr Ibin Al-Harith, and his family from Quraysh. ﴿say to those who believe,﴾ that is, the poor companions of Muhammad (PBUH) who were leading a coarse, austere life and used to wear shabby clothes, whereas the polytheists used to let their hair down, anoint their heads, and wear silky clothes, so they said to the believers: ﴿Which of [our] two parties is best in position?﴾ that is in terms of luxury and accommodation. ﴿and best in association?﴾ that is in terms of council and club, and from its Arabic origin is the so-called council used to be held at their time, with the name ʿ(Dar al-Nadwah) (Literally: The Symposium House), because the polytheists used to sit in it and consult about their affairs.

[Qur'an 19: 74] ﴿And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?﴾

God Almighty answered them and said: ﴿possessions and appearance,﴾ that is luxury. Ibn ʿAbbās' said: appearance, and Muqatil said: Clothes. {appearance,} that is, façade. Ubayy, may God be pleased with him, recited (Wazzīyan, literally: outer appearance.)

[Qur'an 19: 75] ﴿Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers."﴾

The Almighty said, O Muhammad, as for whoever is in error, let the Most Merciful extend a period for him during which God will leave him in his transgression, and allows him a respite in his disbelief. Until when they see what they are promised of the torment, either in this world or on the Resurrection Day. Then, they will know who is worse in position and weaker in strength.

[Qur'an 19: 76] ﴿And God increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.﴾

The Almighty said: ﴿And God increases those who were guided in guidance﴾ in faith and certainty, i.e., the believers. It is also argued that ﴿And God increases those who were guided﴾ by the abrogated rulings ﴿in guidance﴾ by the abrogating rulings. ﴿he enduring good deeds are better to your Lord for reward and better for recourse,﴾ that is as a consequence and a reward.

[Qur'an 19: 77] ﴿Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"?﴾.

(1)[1841] Abdullah Hamid Al-Wazzan informed us, he said: Makki Ibn 'Abdan informed us, he said: Abdullah Ibn Hashim informed us, he said: Abu Muawiyah informed us, he said: Al-A'mash informed us, on the authority of Muslim, on the authority of Masruq, on the authority of Khabab Ibn Al-Aratt, may God be pleased with him, he said: I had A debt owed by Al-Aas Ibn Wael, so I went to him to collect it, but he said: No, by God, I won't pay it back until you disbelieve in Muhammad. I replied: No, by God, I will not disbelieve in Muhammad until you die and be resurrected. He said: Once I die and then rise again, then come to me, as I will have plenty of money and children, so I will pay you back. Hence, God revealed this verse.

Al-Kalbī and Muqatil said: Khabbāb ibn al-Aratt, may God be pleased with him, was a slave, and he used to work for Al-Aas Ibn Wael Al-Sahmi, but Al-Aas used to delay his wage one after the other until the season of Pilgrimage. Nevertheless, Khabab was polite in requesting his wage. One day, he fashioned some jewelry for Al-Aas, so he requested his fee, but Al-Aas said: I do not have money today. Khabab, may God be pleased with him, said to him: I will not leave you until you fulfill me. Al-Aas said to him: What's wrong with you, Khabab? Khabab said: That is because I used to follow your religion, but today I follow

(1) **[1841] Evaluation of the chain of narrators:** The sheikh of the book did not mention any criticism or praise, and all its men are trustworthy.
Chain of Narrators:
- Narrated by Al-Bukhari in the book of interpretation, chapter {We will record what he says and extend for him the torment} (4734) and in other places. And by Muslim in the book: The qualities and judgments of the hypocrites (2795).

the religion of Islam, denouncing your religion. He replied: Do you not claim that there is gold, silver and silk in Paradise? Khabab, may God be pleased with him, said: Yes. He said: Then allow me a respite until I pay you back in Paradise - mockingly - and by God, if what you say is true, then I will have a better share in it than you. Consequently, God Almighty revealed this verse: ﴿have you seen he who disbelieved in Our verses?﴾ i.e., Al-Aas.

[Qur'an 19: 78] ﴿Has he looked into the unseen, or has he taken from the Most Merciful a promise?﴾

The Almighty said: ﴿Has he looked into the unseen?﴾ Ibn Abbas, may God be pleased with them both, said: Has he read the Preserved Slate? Mujahid said: Has he known the knowledge of the unseen so he is now sure whether he is in Paradise or not? {or has he taken from the Most Merciful a promise?} that is, did he witness: There is no god but God. Qatada said: It means a good deed that he did seeking the pleasure of the final day. Al-Kalbi said: He, the Almighty, promised him Paradise.

[Qur'an 19: 79] ﴿No! We will record what he says and extend for him from the punishment extensively.﴾

{No} God the Almighty replied that he did not. The Almighty said: {We will record} we will keep for him {what he says} so we will reward him for it in the Hereafter. ﴿and extend for him from the punishment extensively,﴾ that is: We will double his torment.

[Qur'an 19: 80] ﴿And We will inherit him [in] what he mentions, and he will come to Us alone.﴾

{And We inherit him what he mentions,} that is: money and children {he will come to Us alone} in the Hereafter, while he has nothing with him.

[Qur'an 19: 81] ﴿And they have taken besides God [false] deities that they would be for them [a source of] honor.﴾

The Almighty said: ﴿And they have taken,﴾ that is, the polytheists of Quraysh ﴿deities besides God,﴾ meaning: idols.

[Qur'an 19: 82] ﴿No! They [i.e., those "gods"] will deny their worship of them and will be against them opponents [on the Day of Judgement].﴾

{No, they will deny their worship} in the Hereafter and disown them {and will be against them} enemies.

[Qur'an 19: 83] ﴿Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?﴾

His saying, the Almighty: ﴿Do you not see that We have sent the devils upon the disbelievers,﴾ that is their authority over them, and that was when He said to Iblees: ﴿And provoke whomever you can of them with your voice.﴾ Regarding His saying the Almighty: {inciting them [to evil] with [constant] incitement,} Ibn Abbas, may God be pleased with them both, said: Avert them from obedience to disobedience. Al-Dahhak said: Order them to commit sins. Saeed Ibn Jubair said: It means: Tempt them continuously. Mujahid said: Tear them apart into factions. Al-Akhfash said: Provoke them. Al-Mubarrad said: Instigate them. Abu Ubaidah said: It seduces and agitates them. Al-Qutaibi said: It drives them out to sin. The Arabic origin of (Ta'uzzuhum) is onomatopeic, meaning 'buzzing,' movement, and boiling, and from it is the narrated Arabic saying: "His belly buzzed like the buzzing of a cauldron."

[Qur'an 19: 84] ﴿So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.﴾

The Almighty said: ﴿So be not impatient over them﴾ with punishment, ﴿We only account out to them a number.﴾ Al-Kalbi said: It means: nights, days, months and years. And it was said: breath. It was also said that Al-Ma'mun was reading Surat Maryam (Mary) while the jurists were at his audience, so when he finished with this verse, he turned to Muhammad ibn al-Sammak, requesting him to preach him, so he said: If the breaths are counted down, and they cannot be recompensated, then how quickly they will run out.

[Qur'an 19: 85] ﴿On the Day We will gather the righteous to the Most Merciful as a delegation﴾

The Almighty said: ﴿On the Day We will gather the righteous,﴾ that is, the monotheists ﴿to the Most Merciful as a delegation,﴾ [898/b] that is in groups. (1)[1842] Abdullah Ibn Hamed informed us, he said: Abdullah Ibn Muhammad informed us, he said: Muhammad Ibn Yahya informed us, he said: Wahb Ibn Jarir informed us, on the authority of Shuba, on the authority of Ismail Ibn Abi Khaled, on the authority of Rajul, on the authority of Abu Hurairah, may God be pleased with him: {On the Day We will gather the righteous to the Most Merciful as a delegation,} he said: On camels. Ibn ʿAbbās, may God be pleased with them both, said: Riders for whom camels will be brought with saddles of gold on them, and their straps are emeralds, and they are carried on them. Ali bin Abi Talib, may God be pleased with him, said: By God, they will not be gathered on their feet, but on camels whose saddles are gold, and the tails of their saddles are sapphires. They can be commanded either to march or to fly.

(2)[1843] Abdullah Ibn Hamid Al-Wazzan informed us, he said: Ahmed Ibn Muhammad Ibn Shadhan informed us, he said: Jabghubah Ibin Muhammad informed us, he said: Salih Ibn Muhammad informed us, on the authority of Ibrahim Ibn Muhammad, on the authority of Salih Ibn Sadaqa, that Ali Ibn Abi Talib, may God honor his face, said: When This verse was revealed: {On the Day We will gather the righteous to the Most Merciful as a delegation,} I said: O Messenger of God, I have seen kings and their delegations, but I have never seen a delegation except they are riders, so does this apply to the delegation of God? He said: The Messenger of God, may God bless him and grant him peace, said: (O Ali, when the believers have completed the reckoning between the hands of

(1) **[1842] Evaluation of the chain of narrators:** Weak for the narrator from Abu Hurairah, he was not named and Abdullah bin Muhammad spoke about him. Also, the sheikh of the book did not mention any criticism or praise.
Chain of Narrators: Narrated by Al-Tabari in ((Jami' al-Bayan)) 16/127 with a chain of narration from Ismail, from a man, from Abu Hurairah.

(2) **[1843] Evaluation of the chain of narrators:** Very weak; it includes Ibrahim bin Muhammad who is abandoned, Saleh who is accused and fallen, and several unknowns.
Chain of Narrators: I could not find it in a Musnad form, but Al-Qurtubi mentioned it in ((Al-Jami' li-Ahkam al-Quran)) 11/152 and attributed it to the compiler.

God Almighty, the angels will receive them, with white camels whose saddlebags and ties are gold. On each camel will be a suit that this whole world is not equal to. Then every believer will be dressed in his suit, then they will be seated on their camels that will take them until they reach their destination, Paradise. Upon their arrival, the angels will welcome them saying: {Peace be upon you, may you be blessed, so enter it for eternity}).

Furthermore, regarding the verse: {On the Day when We will gather the righteous to the Most Merciful as a delegation,} al-Rabīʿ Ibn Anas said: They will come to their Lord, so they will be honored, provided, revived, and they will be accepted as interceders.

[Qur'an 19: 86] ﴿And will drive the criminals to Hell in thirst﴾

{criminals} means the unbelievers. As for {in thirst,} the commentators said: They will be thirsty on their feet, their necks have been cracked out of thirst. Its Arabic origin is (al-wird), which means a group of people who come to a well for watering.

[Qur'an 19: 87] ﴿None will have [power of] intercession except he who had taken from the Most Merciful a covenant.﴾

His saying, the Almighty: ﴿except he who had taken from the Most Merciful a covenant,﴾ that is this covenant is witnessing that 'There is no god but God.' Ibn Abbas, may God be pleased with them both, said: No one shall have the power of intercession except ﴿he who had taken from the Most Merciful a covenant,﴾ so he is the one who bears witness that there is no god but God, and he disavows all might and power, and he hopes only for God. Some commentators argued that it means: Except for those who were chosen by God, and its equivalent verse is: ﴿And they do not intercede except for those who were chosen﴾. Muqatil said: Except he who made a covenant with the Most Merciful, namely, he believed in monotheism. Qatada said: He obeyed God Almighty.

Abu Wael narrated, on the authority of Abdullah Ibn Masoud, may God be pleased with him, that he said: I heard the Messenger of God (PBUH) say to

his companions one day: **(Is one of you incapable of taking from God a "covenant" every morning and evening?** They said: How is that? He said: **(He says every morning and evening):** O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I state to you in this worldly life that I bear witness that there is no god but You alone, You have no partner, and that Muhammad is Your servant and Your messenger. And that if You entrust me to myself, You will bring me closer to evil and distance me from good, and I trust only in Your mercy. So set for me a covenant that You will fulfill on the Day of Resurrection. Indeed, You are the one who doesn't break His covenants. Once he had said so, a seal of such a covenant will be stamped and placed under the Throne. Then, on the Day of Resurrection, a herald will call out: Where are those who have taken a covenant from God in order to enter Paradise?)

[Qur'an 19: 88] ﴿And they say, "The Most Merciful has taken [for Himself] a son."﴾

The Almighty means by those who ascribe a son to God, the Jews, the Christians and those who claim that the angels are the daughters of God Almighty. As for the the word 'son' and its Arabic equivalent (Walada), Hamzah and Al-Kisa'i recited it as (Wulda), four times in the extant Surah, and once in Surat Al-Zukhruf (The Adornment), with no difference in meaning.

[Qur'an 19: 89] ﴿You have done an atrocious thing.﴾

as for His saying, the Almighty: ﴿done an atrocious thing,﴾ Ibn Abbas, may God be pleased with them both, said: macabre. Qatada and Mujahid said: Horrible. al-Ḍaḥḥak said: Terrible. Muquatil said: It means you have said an aweful saying. Its counterpart in other places in Quran is His saying, Glory be to Him: ﴿Should your Lord have made you sons and taken females from among the angels? You have verily uttered an attrocious calumniation.﴾ As for the equivalent Arabic term to 'atrocious,' it is (iddaa) which originally means in Arabic, 'the greatest atrocity.'

[Qur'an 19: 90] ﴿The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation﴾

The Almighty said: ﴿The heavens almost rupture therefrom,﴾ that is to crack. ﴿the earth splits open and the mountains collapse in devastation,﴾ Ibn Abbas, may God be pleased with them both, said: A fracture. A Muquatil said: Will be torn. Ataa said: Demolition. Abu Ubaidah said: downfall.

[Qur'an 19: 91] ﴿That they attribute to the Most Merciful a son.﴾

{they attribute,} that is they have ascribed and made a son for God. As for {a son,} Ibn Abbas, may God be pleased with them, and Ka'b, may God have mercy on him, said: The heavens, the earth, the mountains, and all creatures were terrified except mankind and the jinn; and they were all about to devastate, and the angels got angry, and Hell raged when they said: God Almighty has a son.

[Qur'an 19: 92] ﴿And it is not appropriate for the Most Merciful that He should take a son.﴾

Then, He denied, all glory be to Him, the child, saying that it is not befitting for Him to take a son, namely, He does not do that, does not need it, and is not described as such.

[Qur'an 19: 93] ﴿There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.﴾

God the Almighty said that verily everyone in the heavens and the earth must return back to the Most Merciful as a servant, not as a son.

[Qur'an 19: 94] ﴿He has enumerated them and counted them a [full] counting.﴾

He precisely enumerated them: their lives, their days, and their traces, so nothing is hidden from Him.

[Qur'an 19: 95] ﴿And all of them are coming to Him on the Day of Resurrection alone.﴾

{And all of them are coming to Him} on the Day of Resurrection alone, alone with the deeds he has previously done, with nothing of what he had

possessed in the world with Him. (1)[1844] Abdullah Ibn Hamid informed us, he said: Muhammad Ibn al-Ḥusayn Ibn Al-Hassan informed us, he said: Ahmed Ibn Yusuf Al-Salami informed us, he said: Abd Al-Razzaq, h, (1)[1845] and Abdullah informed us, he said: Muhammad Ibn Jaafar Ibn Yazid informed us, he said: Ahmad Ibn Ubaid al-Muadib informed us, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of Hammam Ibn Munabbih, he said: This is what Abu Hurairah, may God be pleased with him, informed us on the authority of the Messenger of God (PBUH), he said: God Almighty said: **(My servant lied to me and he must not have done so, and my servant insulted me he must not have done so. With regard to his lying to me by saying: He will not resurrect us as we originated, and as for his insulting me by saying: God has taken a son, whereas I am the One, the Eternal, I did not beget, nor was I begotton, and there is none comparable to me).**

[Qur'an 19: 96] ﴿Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.﴾

The Almighty said: ﴿Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection,﴾ that is, a compassionate love only for them, and He will endear them to His faithful servants, from the people of the heavens and the earth.

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(1) **[1844 - 1845] Evaluation of the chain of narrators:**

- Ahmad bin 'Ubaid Al-Muaddib is truthful and reliable, he reported from Munakir, and the compiler of the book did not mention any criticism or praise of his hadith, and the hadith is authentic as it will be mentioned in its citation.

Chain of Narrators:

- Narrated by Al-Bukhari in his book "Tafsir", chapter: Surat Al-Ikhlas (4975), through the route of 'Abdul Razzaq from Ma'mar from Humam from Abu Hurairah.
- In the same place, (4974) through the route of Abu Al-Zinad from Al-A'raj from Abu Hurairah.
- And in the book "Bidayat Al-Khalq", chapter: What came in the saying.. (3193), through the route of Sufyan from Abu Al-Zinad.

(1)[1846] Abd al-Khaleq Ibn Ali Ibn Abd al-Khaliq, Abu al-Qasim al-Fami informed us, he said: Abu Ali Muhammad Ibn Ahmad Ibn al-Hassan al-Sawaf informed us in Baghdad, he said: Abu Ja'far al-Hasan Ibn Ali al-Farsi informed us, he said: Ishaq Ibn Bishr al-Kufi informed us, he said: Khalid Ibn Yazid informed us, On the authority of Hamzah al-Zayyat, on the authority of Abu Ishaq al-Subaie, on the authority of al-Bara' on the authority of Azib, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said to Ali ibn Abi Talib, may God honor his face: (O Ali, say: Oh God [900/a], make a covenant for me with You, and place affection for me in the hearts of the believers). So God Almighty sent down: ﴿Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.﴾

(2)[1847]Yahya related to me from Malik from Suhayl ibn Abi Salih from

(1) **[1846] Evaluation of the chain of narrators:** Fabricated; it includes Ishaq bin Bashir who is known for his lies and fabrication of hadith.

Chain of Narrators:

- Reported by Ibn Mardawaih in his "Tafsir" book: Muhammad bin Ahmad bin Al-Sarri and Abdul Baqi bin Qan' from Al-Hasan bin Ali bin Al-Nu'man from Ishaq bin Bashir Al-Kahili from Khalid bin Yazid.
- Also cited in "Takhrig Ahadith wa Athar Al-Kashaf" by Al-Zayla'i 2/342, and "Al-Durr Al-Munthur" by Al-Suyuti 4/512.
- It was also narrated by Al-Tabarani in a part of the Hadith of Hamzah Al-Zayyat: Al-Hasan bin Ali Al-Faswi reported from Ishaq bin Bashir Al-Kahili who reported from Khalid bin Yazid.
- Ibn Hajar mentioned his citation in "Al-Kafi Al-Shafi" (p.108) and stated that Ishaq bin Bashir and Khalid bin Yazid are both abandoned even though it was mentioned that Khalid bin Yazid is truthful in "Taqrib Al-Tahdhib" by Ibn Hajar (293).
- It was also narrated by Ibn Mardawaih and Al-Daylami, as cited in "Al-Durr Al-Munthur" by Al-Suyuti 4/512 with the addition of: "And make me dear to you."

(2) **[1847] Evaluation of the chain of narrators:**

- It is weak due to Abdus bin Al-Hussein, in which no criticism or praise was mentioned, and the same goes for the sheikh of the compiler who narrated from him. However, Ismail bin Abi Uwais is also mentioned in this chain. Ibn Hajar said: "No hadith of his can be relied on except what is found in authentic narrations." The hadith in question is authentic, as will be mentioned in its citation.

Chain of Narrators: It was narrated by Al-Bukhari in his book "The Beginning of Creation," in the chapter on the mention of the angels (3209), and in his book "Al-Adab," in the chapter on Allah's hatred (6040), both through the route of Musa bin

his father from Abu Hurayra that the Messenger of God, may God bless him and grant him peace, said, "If God loves a slave, he says to Jibril, 'I love so-and-so, so love him,' so Jibril loves him and then calls out to the people of heaven, 'God loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him." When God is angry with a slave, Malik said, "I consider that he says the like of that about His anger."

(1)[1848] Abdullah Ibn Hamid informed us, he said: Muhammad Ibn Yaqoub informed us, he said: Yahya Ibn Abi Talib informed us, he said: Abdul Wahhab informed us, he said: Sa'id informed us, on the authority of Qatada, concerning the words of God Almighty: ﴿The Most Merciful will appoint for them affaction,﴾ he said: Yes, by God And love in the hearts of the people of faith, and that Haram Ibn Hayyan says: Whoever servant loves God Almighty wholeheartedly, God in turn, endears the hearts of the people of faith towards loving him, until He eventualy grants him their affection, love and mercy.

[Qur'an 19: 97] ﴿So, [O Muḥammad], We have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people.﴾

The Almighty said: ﴿So we have only made it easy,﴾ that is, We have facilitated the Qur'an {in your tongue} O Muhammad ﴿that you may give good tidings thereby to the righteous,﴾ that is, the believers. Concerning His saying the Almighty, ﴿and warn thereby a hostile people,﴾ Ibn Abbas, may God be pleased with them both, said: Stronger in dispute. Ad-Dahhak said:

Uqbah, from Nafi, from Abu Hurairah.

- It was also narrated by Muslim in his book "Al-Birr wal-Silah wal-Adab," in the chapter on when Allah loves a servant (2637), through the route of Suhail bin Abi Saleh. Imam Malik also narrated it in his book "Al-Muwatta" 2/935, through the route of Suhail bin Abi Saleh.

(1) **[1848] Evaluation of the chain of narrators:** It is Hasan (good), as only Musa bin Harun spoke of it, and the others have no issues with it. The sheikh of the compiler did not mention any criticism or praise.
Chain of Narrators: It was narrated by At-Tabari in his book "Jami' Al-Bayan" 16/133, through the route of Yazid, from Saeed, from Qatadah.

Argument with falsehood. Muguatil said: opponents. Al-Hassan said: Deaf. Al-Rabi` said: The ears of hearts are deaf. Mujahid said: The unjust person who does not go straightforwardly. Ubaidah said: The hostile person is the one who does not accept the truth, and claims falsehood. God Almighty said: ﴿And he is the fiercest of opponents.﴾

(1)[1849] Abdullah Ibn Hamed informed us, he said: Ahmed Ibn Muhammad Ibn Al-Hassan Ibn Al-Sharqi informed us, he said: Abu Al-Azhar informed us, he said: Abu Osama informed us, on the authority of Ibn Juraij, on the authority of Ibn Abi Mulayka, on the authority of Aisha, may God be pleased with her, she said: I heard the Messenger of God (PBUH) say: **(The most detestable of men to God is the most bitter opponent.)**

[Qur'an 19: 98] ﴿And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?﴾

The word 'sound' in this verse is equivalent to the Arabic word (Rikzaa) which more precisely, means 'a hidden sound.' This indicates the extent to which they were suppressed and helpless.

(1) **[1849] Evaluation of the chain of narrators:** It is authentic, its narrators are trustworthy, except for the sheikh of the compiler who did not mention any criticism or praise. Abu Al-Azhar is also considered truthful.
Chain of Narrators: It was narrated by Al-Bukhari in his book of Tafsir, in the chapter on "And He is the severest of strife" (4523), and by Muslim in his book "Al-Ilm," in the chapter on "Severest of Strife" (2668).

Sūrat Taha

Place of Revelation: Mecca

This Surah is comprised of one hundred and thirty-five verses, (and its words are one thousand three hundred and forty-one words, and its letters are five thousand, two hundred and forty-two letters).

(1)[1850] The great scholar Abu Ishaq Ahmad Ibn Muhammad al-Tha'labi, may God have mercy on him, informed us of this chain of transmission that he personally heard in Nishapur, that Abu al-Hasan Abd al-Rahman Ibn Ibrahim Ibn Muhammad al-Adl, may God have mercy on him, informed us: Abdullah Ibn Muhammad Ibn Abd al-Rahman al-Razi informed us, he

(1) **[1850] Evaluation of the chain of narrators:**

- The hadith is extremely weak, with Ibrahim bin al-Muhajir being the source of its corruption - and this hadith is considered among his rejected narrations - and his teacher, and there are also missing links in the chain of narrators.
- Abu Hatim Ibn Hibban said in "Al-Majruheen" (1/108): "This is a fabricated text."
- Ibn Kathir said in "Tafsir al-Quran al-Azim" (9/309): "This is a strange hadith with defects, and Ibrahim bin al-Muhajir and his teacher spoke about them."

Chain of Narrators:

- The hadith was narrated by Ibn Hibban in "Al-Majruheen" (1/108), and he said: "Umaran bin Musa bin Majashi al-Sijistani informed us, and Ibrahim bin al-Mundhir al-Hazmi narrated it."
- Al-Aqili said in "Ad-Duafa" (1/66): "Mohammed bin Ismail informed us, and he said: Ibrahim bin al-Mundhir narrated it."
- Al-Darimi said in "Al-Sunan" (4/2147): "Ibrahim bin al-Mundhir narrated it."
- Ibn Abi Aasim said in "Al-Sunnah" (1/269): "Ibrahim bin al-Mundhir al-Hazmi narrated it with a similar chain of narration."
- And Ibn al-Jawzi said in "Al-Mawdu'at" (1/109) that all the chains of narration for this hadith go back to Ibrahim bin al-Muhajir bin Musmar, through Ibrahim mawla al-Khurqah, to Abu Hurairah with a similar wording.
- Ibn al-Jawzi also mentioned that Al-Bukhari said: "Ibrahim bin al-Muhajir is weak and his hadiths are rejected."
- Ibn Adi said in "Al-Kamil" (1/216): "I did not find any narration from Ibrahim that is more rejected than this one because no one else narrated it."

said: Abu Ja'far Muhammad Ibn Abdullah Ibn Sulaiman al-Hadrami and Khushnam Ibn Bashr Ibn al-Anbar informed us: Ibrahim Ibn al-Mundhir al-Hazami informed us, He said: Ibrahim Ibn Al-Muhajir informed us, he said: Umar Ibn Hafs Ibn Dhakwan informed me, on the authority of Mawla Al-Harqa, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God (PBUH) said: **(God Almighty recited the two Surahs of 'Taha' and Yaseen' two thousand years before He created Adam.** When the angels heard The Qur'an said: Blessed is the nation to which this will be revealed. Blessed are the tongues that will recite this, and blessed are the hearts that will bear this.)

(1)[1851] Abu Amr Ahmad Ibn Abi Al-Furati informed us, he said: Abu Nasr Mansur Ibn Muhammad Al-Sarkhasi informed us, he said: Muhammad Ibn Al-Fadl informed us, he said: Ibrahim Ibn Yusuf informed us, he said: Al-Musayyib informed us, on the authority of Ziyad, on the authority of Al-Hassan that the Prophet (PBUH) said: **(The people of Paradise recite nothing of the Qur'an but the two Surahs of 'Taha' and 'Yaseen'.)**

[Qur'an 20: 1] The Almighty said: ﴿Ṭā, Hā﴾.

As for the two initial Arabic letters comprising the first verse, (ta) and ' (ha), Abu Amr recited them as 'Ṭahi,' whereas Al''msh, Ḥamzah and al-Kisā'ī recited it 'Ṭihi.' 'Āṣim and Ibn Kathīr recited it with an accentuated tone. The people of Madinah and the Levant adopted a variety of the above-mentioned dialects. It is axiomatic that all those recitations are eloquent and proper.

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(1) **[1851] Evaluation of the chain of narrators:**

- It is very weak, with al-Musayyib bin Shurayk being abandoned, and some narrators are not mentioned in the context of criticism or praise, and some are weak, with a weak transmission from al-Hasan.

Chain of Narrators:

- It was narrated by Abu Ubaid in "Fada'il al-Quran" (247), under the chapter "The Virtues of Surah Hud, Bani Israel, Al-Kahf, Maryam, and Ta-Ha," from Shahr bin Hawshab with a similar wording.
- This chain of narration stops at Shahr bin Hawshab, and the hadith cannot be strengthened because it deals with matters of the unseen that reason cannot comprehend.

(1)[1852] Abdullah Ibn Hamid Ibn Muhammad Al-Asbahani informed us, he said: Muhammad Ibn Omar Ibn Jamil Al-Azdi informed us, he said: Muhammad Ibn Al-Jahm Al-Samri informed us, he said: Yahya Ibn Ziyad Al-Farra' informed us, he said that Qais - referring to Ibn Al-Rabee - narrated to us, on the authority of Zarr Ibn Hubaish, he said: Once a man recited 'Taha' as 'Ṭa'hā' (Literally: Tread your feet) on Abdullah Ibin Masoud, so Abdullah said to him: It is {Taha}. The man asked him: O Abu Abd al-Rahman, wasn't Prophet Muhammad (PBUH) commanded to tread his feet? Abdullah replied: No, it is {Taha} and this is how he taught me to recite it.

Commentators differed as to its interpretation: Ali Ibn Abi Talha narrated, on the authority of Ibn ʿAbbās, may God be pleased with them, he said: It is an oath by which God Almighty swore, and it is one of the names of God Almighty. Saeed Ibn Jubair said, on the authority of Ibn Abbas, may God be pleased with them both, it is as you say: I do. Mujahid, Al-Hassan, Ata', and al-Ḍaḥḥak said that it means: O man. Ikrimah said: It is the same as saying: O man, with the tongue of Abyssinia, meaning: Muhammad, peace be upon him. Qatada said: It is 'man' in the Syriac language. Sa'id Ibn Jubair said: O man in the Nabataean language. Al-Suddi narrated, on the authority of Abi Malik and Ikrimah that (Taha) means: O so-and-so. Al-Kalbi said: It is in the dialect of the people of Akka: O man, as their poet said:

'Foolishness, O man, is pure among your people

May God sanctify not the souls of the damned.'

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(1) **[1852] Evaluation of the chain of narrators:**

- It has the sheikh of the compiler and his teacher, who are not mentioned in the context of criticism or praise, and Qais bin al-Rabi added to it something that is not from his narration, and he narrated it, in addition to the discontinuity between him and Zur bin Hubaysh.

Chain of Narrators:

- "He (the narrator) mentioned it in Al-Fara's book 'Ma'ani Al-Quran' 2/174, with a continuous chain of narration. Qais ibn al-Rabi' narrated to me, he said: Asim told me from Zur ibn Habish who had a similar narration. This Asim is the son of Abi al-Najud, truthful in his delusions.

Another poet said:

'I shouted, O man, on the battlefield, but he did not answer,

so I was afraid that he might be among the rivals.'

Muqatil Ibn Hayyan said: It means to tread the ground with your feet, that is, a command from God to His messenger to start Altahajjud Prayer (Night Prayer).

Muhammad Ibn Ka'b Al-Qurazi said: God Almighty swore by His might, and His guidance, to the following verse, that is, He swore that: {We have not sent down to you the Qur'ān that you be distressed.} Jaafar Ibn Muhammad Al-Sadiq, may God be pleased with him, said: {Taha} means 'the purification of the household of Muhammad (PBUH,) then he recited: ﴿God intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.﴾ It was also argued that the initial letter (Ta) refers to the Tree of Bliss, whereas the letter (ha) refers to the abyss. Arabs used to refer to a whole thing by mentioning part of it, so it is as if, He the Almighty, swore by heaven and hell. Saeed Ibin Jubair said: T is the initial letter of God's characteristics such as Tahir (Pure) and Tayyib (Merciful), whereas H stands for Hadi (Guide). It was said that T means: O you who seek intercession for the nation, and H means: O guide of mankind to the religion. It was also argued that T stands for Tahara (purity), and H is for Hidaya (guidance), as if the Almighty was saying to His Prophet (PBUH): **O pure of sins, and O Guide to the Knowing of the Unseen.**

Furthermore, it was said that T stands for 'the drums of the invaders,' and H is for 'their prestige in the hearts of the unbelievers.' God Almighty said: {We will cast terror into the hearts of those who disbelieve}, and He said: {And He cast terror into their hearts}. And it was said that T stands for 'the joy of the people of Paradise' in Paradise, and H is for 'the humiliation of the people of Hell' in Hell. Others used the Abjad numerals, also called Hisab al-Jummal (Arabic:, ḥisāb al-jummal), according to which (ta)stands for number 9, and (ha)stands for number 5, which makes 14 when added to

each other. Hence, they deducted that its meaning is: 'O full moon.'

[Qur'an 20: 2] ﴿We have not sent down to you the Qur'ān that you be distressed.﴾

Mujahid said: The Messenger of God (PBUH) and his companions used to tie ropes around their chests in prayer at night. Later, this voluntary prayer was abrogated and made compulsory, so God Almighty revealed this verse.

Al-Kalbi said: When the revelation came down to the Messenger of God (PBUH) in Makkah, he worked hard in worship and increased it diligently, so he began to pray the whole night until this verse was revealed, so God Almighty commanded him to ease his tiredness in prayer so that he did not pray the whole night, but rather he should sleep part of it in order to rest. Therefore, this verse abrogated the whole night's prayer; that is, after this verse was revealed, Prophet Muhammad (PBUH) started to combine 'prayer' and 'sleep' at night.

(1)[1853] Abdullah Ibn Hamid informed us, he said: Hamid Ibn Muhammad Al-Harawi informed us, he said: Bishr Ibn Musa informed us, he said: Al-Hamidi informed us, he said: Sufyan informed us, he said: Ziyad Ibn Alaqa informed us, he said: I heard Al-Mughirah Ibn Shu'bah say: The Messenger of God (PBUH) used to stand up in prayer at night until his feet

(1) **[1853] Evaluation of the chain of narrators:** The narrators are trustworthy except for the sheikh of the compiler who was not mentioned to have any criticism or praise, and the hadith is authentic as it will be explained later.
Chain of Narrators: Al-Bukhari narrated this hadith in his book of Tafsir, in the Tafsir of Surat al-Fath, in the chapter of the verse "That Allah may forgive for you what preceded of your sin and what will follow..." (4836). Sadaqah ibn al-Fadl told us, he informed us through Ibn 'Ayyanah.
- In the book of Al-Tahajjud, in the chapter of the Prophet's standing until his feet are swollen (1130), Abu Nu'aym said: Abu Mas'ar narrated to us from Ziyad.
- In the book of Al-Ruqaq, in the chapter of enduring the prohibitions of Allah (6471), Khalad ibn Yahya told us, Abu Mas'ar narrated to us, and Ziyad ibn 'Alaqah narrated to him.
- Muslim also narrated it in his book "Sifat al-Munafiqeen wa Ahkamuhum" in the chapter of increasing actions and striving in worship (2819). Qutaybah ibn Sa'id told us, Abu 'Awanah informed us from Ziyad ibn 'Alaqah.
- Abu Bakr ibn Abi Shaybah and Ibn Numayr said: Sufyan told us.

were swollen. It was said to him: O Messenger of God: Has God not forgiven you for your past and future sins? The Messenger (PBUH) replied: (Should I not be a grateful servant?)

Muguatil said: Abu Jahl Ibn Hisham and Al-Nadr Ibn Al-Harith said to the Prophet (PBUH): You will be distressed, leaving our religion - and that is when they saw the length of his worship and the intensity of his diligence in it - so prove that there is no god with your God and that you are a messenger to us. The Messenger of God (PBUH) replied: "Rather, I was sent as a mercy to the worlds." They said: You are distressed. So God Almighty revealed: ﴿Taha * We have not sent down to you the Qur'ān that you be distressed.﴾

[Qur'an 20: 3] ﴿But only as a reminder for those who fear [God] -﴾

﴿But only as a reminder,﴾ that is, But We sent it down to remind and admonish {those who fear}. Al-Hussein Ibn Al-Fadl said: This verse should be understood in its Arabic context with its metaphorical connotations as follows: We have not sent down the Qur'an to you except as a reminder to those who fear; and so that you do not suffer.

[Qur'an 20: 4]: ﴿A revelation from He who created the earth and highest heavens,﴾

{revelation} instead of saying: {reminder}. Abu Haywa Al-Shami recited it in Arabic in a way that means: This is a revelation. {from He who created the earth and highest heavens,} that is the sublime, the elevated. In Arabic, it is a superlative adjective such as 'highest,' 'smallest,' etc.

[Qur'an 20: 5]: ﴿The Most Merciful [who is] above the Throne established.﴾

[Qur'an 20: 6]: ﴿To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.﴾

God the Almighty refers to the soil that is under the ground, which is the moist soil. The Arabs say, a month of moist soil, a month of dew, and a month of pasture. ibn ʿAbbās said: The earth is on the back of a whale, whereas the whale is on the sea, and the two ends of the whale, its head and tail, meet under

the Throne. Meanwhile, the sea rests on a blue rock, which gives the sky its blue color. It is the rock that God Almighty mentioned in the Qur'an in the story of Luqman: "Even if it will be in a rock." And the rock is on a bull's horn, and the bull is on the earth, the soil under which is only known to God Almighty. That bull opens its mouth, so if God Almighty merged the seas into one sea, it flows into the belly of that bull, and when it flows into its belly, it soon dries up.

[Qur'an 20: 7] ﴿And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.﴾

The Almighty said: {And if you speak aloud} declares it clearly {then indeed, He knows the secret and what is [even] more hidden}. (1)[1854] Abdullah Ibn Hamid informed us, he said: Hamid Ibn Muhammad informed us, he said: Bishr Ibn Musa informed us, he said: Abdullah Ibn Saleh Al-Ajli informed us, he said: Abu Al-Ahwas informed us, on the authority of Simak, on the authority of Ikrimah, on the authority of Ibn Abbas regarding His saying: {He knows the secret and what is more hidden} He said: {And more hidden}: Your confidential talk to yourself.

(2)[1855] Abdullah Ibn Hamed informed us, he said: Abu Taher Muhammad Ibn Al-Hassan informed us, he said: Ibrahim Ibn Abi Talib informed us, he said: Muhammad Ibn Al-Nu'man Ibn Shibl informed us, he said: Yahya Ibn Abi Ruq informed us, on the authority of his father, on the authority of Al-Ḍaḥḥāk, on the authority of Ibn ʿAbbās, he said: The secret is what you conceal within yourself, and what is more hidden than a secret is what you will tell yourself about that which you do not know that you might

(1) **[1854] Evaluation of the chain of narrators:** The chain of this narration is weak because of the weakness of Samak ibn Harb in his narration of 'Ikrimah, and also because the sheikh of the compiler was not mentioned to have any criticism or praise.
Chain of Narrators: Refer to Al-Qurtubi's book "Al-Jami' li Ahkam Al-Quran" 11/170 in a similar narration.

(2) **[1855] Evaluation of the chain of narrators:** Muhammad ibn al-Nu'man is abandoned (i.e. his narrations are not considered reliable).
Chain of Narrators: Al-Baghawi mentioned him in "Ma'alim Al-Tanzil" 5/264, and Al-Khazin mentioned him in "Lubab Al-Ta'wil" 3/263."

say to yourself. Ata Ibn Al-Saeb narrated, on the authority of Saeed Ibn Jubair, he said: The secret is what you conceal in yourself, and what is more hidden than it is what you have not spoken of to yourself but it will be. He went on to argue that one knows what he conceals today, but does not know what he will conceal tomorrow. Nevertheless, God Almighty knows what he conceals today and what he will conceal tomorrow.

Ali Ibn Abi Talha narrated on the authority of Ibn ʿAbbās Abbas, he said: The secret is what man confides in himself, and what is more hidden from that man is what he will do before it is done. However, God the Almighty knows all that, as knowledge of what has passed and of the future is one thing to Him. All creatures to Him are one soul as well.

Mujahid said: The secret is what people conceal from others, and what is 'more hidden' is 'whispers.' Zaid Ibn Aslam said, it means: He knows the secrets of the servants, but at the same time His secrets are 'more hidden' from His servants. Al-Hassan said: The secret is what a man confides to others, and what is 'more hidden' is what he confides in himself. Then, Glory be to Him, has unified Himself, and He said:

[Qur'an 20: 8]: ﴿God - there is no deity except Him. To Him belong the best names.﴾

[Qur'an 20: 9] ﴿And has the story of Moses reached you? -﴾

In this verse God the Almighty addresses His Prophet Muhammad (PBUH) asking: Have you, Muhammad, been informed of the story of Moses? Al-Kalbi said: At that time, the story of God's Prophet Moses did not reach him, so God told him about it in the following verse:

[Qur'an 20: 10]: ﴿When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."﴾

{When he saw a fire} on Friday night. Wahb Ibn Munabbih said: Moses, peace be upon him, asked Shuaib for permission to return to his mother, so he gave him permission. On his way back to with his family, a son was born

to him on a quite cold and snowy night. He had also lost his way and deviated from the road, so Moses lit a fire. The fire was not enough to warm or lighten. Then, he saw a fire at a distance, to the left of the road. So, he {said to his family,} that is his wife {stay} keep in your place, {I have perceived} I have seen {a fire; perhaps I can bring you a torch,} that is a flame of fire, { or find at the fire some guidance,} that is somebody who shows me the way.

[Qur'an 20: 11] ﴿And when he came to it, he was called, "O Moses,﴾

{When he came to it} he saw a green tree, from its bottom to its top as if it were a white fire burning, and he heard the praises of the angels, and he saw a great light. So he was afraid and amazed, but tranquility was cast over his heart. Then {he was called, "O Moses,"}

[Qur'an 20: 12]: ﴿Indeed, I am your Lord, so remove your sandals. Indeed, you are in the blessed valley of Ṭuwā.﴾

﴿Indeed, I am your Lord,﴾ in this sentence, God the Almighty made an assertive statement in order to confirm the meaning and remove suspicion and instill certainty, and it is similar to His saying to the Messenger (PBUH): ﴿And say, I am indeed the clear warner﴾.

{So remove,} take off {your sandals.} The reason for His command to take off his shoes was [(1)][1856] What Abdullah Ibn Hamid Al-Asbhani informed

(1) **[1856] Evaluation of the chain of narrators:** Weak, due to the weakness of Humaid bin Abdullah, and it includes Abdullah bin Hamid whom I could not find any criticism or praise of. Also, Abdullah bin Al-Harith did not hear from Ibn Masood.
Chain of Narrators: Al-Tirmidhi narrated this Hadith in the Book of Clothing, Chapter of Wearing Woolen Clothes (1734). Ali bin Hajar reported that Khalaf bin Khalifa narrated from Humaid Al-A'raj a lengthy narration similar to it, and he said: "This is a strange Hadith that we only know from the narration of Humaid Al-A'raj, who is Humaid bin Ali Al-Kufi. I heard Muhammad saying that Humaid bin Ali Al-A'raj is a Munkar (i.e. his Hadith is rejected). Ibn Adi mentioned it in Al-Kamil 2/272 (436), Ibn Hibban in Al-Majruhin 1/262 (263), Al-Uqaili in Al-Duafa 1/268 (331), Al-Hakim in Al-Mustadrak 1/81 (76), 2/411 (3431) and he said: "This is an authentic Hadith according to the criteria of Bukhari, but they did not narrate it." Abu Ya'la mentioned it in his Musnad 8/224 (4983), Ibn Hajar in Lisan Al-Mizan 4/112, and Ibn Al-Jawzi in Al-Mawdooat 1/192, with an addition in the wording: "Who is this

us, he said: Ahmed Ibn Yahya Al-Obeidi informed us, he said: Ahmed Ibn Najdah informed us, Yahya Al-Hammani informed us, he said: Issa Ibn Yunus informed us, on the authority of Hamid Ibin Abdullah, on the authority of Abdullah Ibn Al-Harith Al-Absi, on the authority of Abdullah Ibn Masoud, on the authority of the Prophet (PBUH), concerning His saying: ﴿So remove your sandals﴾: **(They were made of the skin of a dead donkey).** Others argued that they were not tanned. Al-Hassan said: It does not matter whether to take off the shoes or not in prayer, as the Messenger of God (PBUH) prayed in his shoes. But Moses, peace be upon him, was commanded to take off his shoes because they were made of the skin of a dead donkey.

Abu Al-Ahwas said: Abdullah came to Abu Musa, may God be pleased with them both, in his house, and the prayer was established, so he said to Abdullah: Come ahead of us to lead the prayer. Abdullah, may God be pleased with him, replied: Go ahead, you are at your home. So he came forward and took off his shoes. Abdullah said to him: Are you in the Holy Valley?! Furthermore, krimah and Mujahid said: He only said to him {take off your sandals,} so that his feet touch the good earth and he receives its blessing. Because this land was blessed twice.

Some commentators argued that Moses (PBUH) was only commanded as such because being barefooted is a sign of humility, and that was what the predecessors used to do when they circumambulated the Sacred House. Saeed

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Hebrew who is speaking to me from this tree?" He said: "I am Allah," then he said: "This is not correct, as the speech of Allah does not resemble the speech of creatures." And Humaid was accused of narrating it. Al-Daraqutni said: "This Humaid is abandoned." Abu Hatim bin Hibban said: "He narrates from Abdullah bin Al-Harith from Abdullah bin Masood a version that seems fabricated, and it cannot be relied upon if it is narrated in isolation."

- Al-Suyuti followed up on this in Al-Lulu Al-Maknun 1/163 and stated that Humaid is innocent of this addition. The Hadith is narrated by Al-Tirmidhi, Al-Hakim, Saeed bin Mansoor, Abu Ya'la, and Ibn Hajar in Lisan Al-Mizan, all of them from Humaid without this addition.
- The least that can be said about this Hadith is that it is weak because it relies on Humaid Al-A'raj Al-Kufi, who is weak.

Ibn Jubair said: It was said to Moses: Tread the ground barefooted so that his heels could touch the blessed soil of the valley. The Sufis argued that it rather has a far metaphorical meaning, as this command means 'O Moses, empty your heart, so do not be preoccupied with family and children. They based their argument upon the way they used to interpret dreams. As seeing 'sandals' in a dream used to be interpreted as a sign of 'marriage,' 'family' and 'children.' Thus, Moses, peace be upon him, took them off and threw them behind the valley.

{You are in the blessed valley of Ṭuwā,} that is the purified valley of {Ṭuwā} the name of the valley. Al-Dahhak said: It is a deep, round valley, and its Arabic name is derived from its shape as it implies 'roundedness.' It was also argued that it means that 'You, Moses, are treading the valley.' Moreover, it was said: It is night. In addition to that, it was said that it refers to the blessing the valley was surrounded by. Ikrimah recited the Arabic word (Ṭuwaa) as (Ṭiwi), whereas the people of Kufa and the people of the Levant recited it as (Ṭuwaa) in order to facilitate its pronunciation and to masculinize it.

[Qur'an 20: 13] ﴿And I have chosen you, so listen to what is revealed [to you].﴾

{I have chosen you,} selected you. Hamzah recited the subject of this verse as 'We' instead of 'I' to indicate the plural for the glorification of the Speaker who is God the Almighty.

[Qur'an 20: 14] ﴿Indeed, I am God. There is no deity except Me, so worship Me and establish prayer for My remembrance.﴾

{Indeed, I am God, there is no deity except Me, so worship Me} and do not worship anyone else. {and establish prayer for my remembrance,} Mujahid said: Perform prayer to remember me in it. Muqatil said: If you missed the prayer and then remembered it, so immediately perform it. This is evidenced by what [1][1857]

(1) **[1857] Evaluation of the chain of narrators:** Abdullah bin Hammad, I have not found any criticism or praise regarding him, and the hadith he narrates is authentic, as follows:
Chain of Narrators: Al-Bukhari reported this hadith in his book "Mawaqit al-Salah," in the chapter of "Whoever forgets a prayer should perform it as soon as he remembers and should not repeat except for that prayer" (597). Abu Nuaim and Musa bin Ismail narrated to us, and they said: Humam reported to us from Qatadah in this way.

Abdullah Ibn Hamid informed us, he said: Muhammad Ibn Yaqoub informed us, he said: Ibrahim Ibn Marzuq informed us, he said: Saeed Ibn Amer informed us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas that the Messenger of God (PBUH) said: **(Whoever forgets a prayer or oversleeps it, let him pray it once he remembers it, as God Almighty says:** ﴿And establish prayer for my remembrance.﴾ It was also argued that it refers to 'the revelation,' meaning: So listen to what is revealed and listen to my 'remembrance.'

[Qur'an 20: 15] ﴿Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.﴾

{I almost conceal it,} hide it. {almost} 'very nearly but not entirely. Ibn Abbas and most commentators said its meaning is "I almost hide it in myself." And so is it in Ubayy's recitation of the Qur'an. In Abdullah's recitation of the Qur'an, it is "I almost conceal it from myself," so it can never be disclosed to anyone. In some recitations: How do I show it to you? Qutrib said: If it is argued: How does God hide something from himself when He is the One who created 'the ability to conceal'? We say: God addressed the Arabs with their words that they know, don't you see that a man may punish his brother, and says: You revealed my secret? So his brother answers him, apologizing to him: By God, I have kept your secret from myself, and I never divulged it! Thus, it means in the Arabic tongue that it was completely concealed.

The Arab poet said**: "On the days I accompany Hind, I would divulge to her what I conceal from myself of my needs and secrets."**

So how does he tell her what he conceals from himself? Likewise is the meaning of the verse. Al-Hassan and Saeed Ibin Jubair recited (Akhfīha)

- Muslim also reported it in his book "Al-Masajid wa Mawadi al-Salah," in the chapter of "Making up for missed prayers and the recommendation to hasten in making them up" (684). Hidab bin Khalid narrated to us, and he said: Humam reported to us from Qatadah in this way. And he said: Yahya bin Yahya, Saeed bin Mansur, and Qutaibah bin Saeed all narrated to us from Abu Awanah, from Qatadah in this way.
- Mohammed bin Al-Muthanna narrated to us, and he said: Abdul Alaa narrated to us, and he said: Saeed narrated to us from Qatadah in this way. And Nasr bin Ali al-Juhdhami narrated to us, and he said: My father narrated to me, and he said: Al-Muthanna narrated to us, from Qatadah in this way.

instead of (Ukhfeeha), with no difference in meaning, but rather it adds some assertion to the connotation of 'concealment.'

[Qur'an 20: 16]: ﴿So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.﴾

{So do not let one avert you} distract you {from it,} that is from believing in the Hour. {who does not believe in it and follows his desires,} his purpose and whims.

[Qur'an 20: 17]: ﴿And what is that in your right hand, O Moses?"﴾.

[Qur'an 20: 18] ﴿He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."﴾

{He said, "It is my staff,} which had two branches, and at the bottom of it were two forks, and its name was 'Naba'h' according to Muqatil. {I lean upon it,} that is I rely on it when I walk, when I feel fatigued, and when I leap. {and I bring down leaves,} that is, knock it on trees so that its leaves are scattered, so my sheep eat. Ikrimah recited it (Ahussu) instead of (Ahushu), meaning to drive the sheep out. This is because the Arabs say: 'hiss,' 'hiss' to their sheep. Al-Nadr Ibn Shamil said: I asked Al-Khalil about [16/b] the recitation of Ikrimah, so he replied: The Arabs use the two letters (Seen) and (Sheen) alternatively in many words.

{and I have therein other uses,} needs and benefits. Ibn Abbas said: Moses, peace be upon him, used to carry his provisions and water on his staff, so as long as he used it for walking, it accompanied him and began to talk to him. When he stroked the ground with it, water emerged, and if he raised it, water would stop springing. Moreover, he used it to drive his sheep out, and defend himself against vermin by God's permission. If an enemy appeared to him, it would fight and strive for him, and if he wanted to draw water from the well, he would drop it, and it would extend along the length of the well, and its branches would become like a bucket until he quenched his thirst. Its two branches used to shine as if they were candles, to light for him and guide his way. If he desires a fruit, he places it in the ground near a tree of the desired fruit, so it turned into a similar tree branch, flourished with its leaves, and bore its fruit. Thus, these are the 'other uses.'

[Qur'an 20: 19] ﴿[God] said, "Throw it down, O Moses."﴾

[Qur'an 20: 20] ﴿So he threw it down, and thereupon it was a snake, moving swiftly.﴾

{so he threw it down} from his hand. {and thereupon it was a snakeو} Slithering quickly. Ibn Abbas, may God be pleased with them both, said: It turned into a yellow snake with a mane like the mane of a horse, and it swelled until it became a bigger python. Therefore, God Almighty described it in another verse saying: {as if it were a jinn} as He meant its initial transformation, which is the smallest kind of serpents. Moreover, He said in another place: {a python} which is the biggest of them, as known to the then Arabs. So, the 'jinn' was its initial appearance, which transformed later onto a 'python.' It was also said: He meant it was as huge as a python, as speedy as the elves. But, as for the 'serpent,' it is rather a general word referring to small, big, male, or female snakes. Farqad Al-Sabkhi said: The distance between the two beards of the python was forty cubits. When Moses (PBUH) saw such a great miracle, he was intimidated and reluctant.

[Qur'an 20: 21] ﴿[God] said, "Seize it and fear not; We will return it to its former condition.﴾

God Almighty said We transform it back as it was.

[Qur'an 20: 22]: ﴿And draw in your hand to your side; it will come out white without disease - another sign,﴾

{to your side,} that is your armpit. Al-Kalbi said: It is lower than the armpit. Mujahid said: Under your arm. Muqatil said: It means: the position of your armpit, which is its upper arm. {it will come out white without disease,} meaning: leprosy or ailment. {another sign} other than the miracle of Moses' staff, so he took out his hand from a white luminous armor that had, so his hand shone with a ray like the sun's rays that blinded the sight.

[Qur'an 20: 23] ﴿That We may show you [some] of Our greater signs.﴾

It was said: God the Almighty addressed Moses saying that He would give him some of His greatest signs. This is evidenced by the argument of Ibn

Abbas, may God be pleased with them both: The hand of Moses, peace be upon him, was the greatest sign of God.

[Qur'an 20: 24] ﴿Go to Pharaoh. Indeed, he has transgressed."﴾

His saying: {Go to Pharaoh. Indeed, he has transgressed} disobeyed, became arrogant, haughty, and a disbeliever, so invite him to worship Me. In the meanwhile, you should know that I have averted his heart from belief. He said: How do you command me to invite him to believe in You when you have averted his heart? Then an angel came to him, from those angels in charge of the wind, and he said: Go, for we are twelve angels in charge of the wind since God Almighty created us. Although the wind is our charge since we were created, we are still unaware of its nature. Therefore, proceed to the command of God, Glory be to Him.

[Qur'an 20: 25] ﴿[Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance].﴾

Moses (PBUH) asked his Lord to ease and soften his heart for him with faith and prophecy.

[Qur'an 20: 26] ﴿And ease for me my task.﴾

Moses continued to ask his Lord to facilitate for him what He commanded him, as to convey the message to Pharaoh.

[Qur'an 20: 27]: ﴿And untie the knot from my tongue.﴾

{Untie,} means: simplify and open {the knot from my tongue.} Ibn Abbas, may God be pleased with them both, said: There was a lisp in his tongue. It was because while he was being raised by Pharaoh, one day he slapped him harshly and took hold of Pharaoh's beard. So Pharaoh said to his wife Āsiyah: This is my enemy. Āsiyah said: Take it easy. He is a baby who verily does not yet perceive the nature of things. Then she brought two bowls, with embers in one of them, and gems in the other. Then, she offered them to Moses, so Gabriel took the hand of Moses and put them on the fire until he picked an ember and put it on his tongue. Thus, he had a lisp in his tongue.

[Qur'an 20: 28]: ﴿That they may understand my speech.﴾

[Qur'an 20: 29]: ﴿And appoint for me a minister [i.e., assistant] from my family -﴾

Then he clarified who he is and said:

[Qur'an 20: 30]: ﴿Aaron, my brother.﴾

[Qur'an 20: 31]: ﴿Increase through him my strength.﴾

[Qur'an 20: 32]: ﴿And let him share my task,﴾ that is, prophecy and conveying the message.

[Qur'an 20: 33]: ﴿That we may exalt You much,﴾ that is we establish Your prayer.

[Qur'an 20: 34]: ﴿And remember You much.﴾

[Qur'an 20: 35]: ﴿Indeed, You are of us ever Seeing."﴾

[Qur'an 20: 36] ﴿[God] said, "You have been granted your request, O Moses.﴾

You have been granted what you asked for, O Moses.

[Qur'an 20: 37]: ﴿And We had already conferred favor upon you another time,﴾ before this as follows:

[Qur'an 20: 38]: ﴿When We inspired to your mother what We inspired,﴾ an inspiration similar to God's inspiration of the bees.

[Qur'an 20: 39]: ﴿[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me1 that you would be brought up under My eye [i.e., observation and care].﴾

{Cast him,} put him in the box. Muquatil said: The name of the believer - from Pharaoh's family - who made the chest, was Ḥizqīl. It was said: It was made of a grass-like plant. {cast it into the river} means: the Nile River. {the river will throw it,} that is the shore of the river. {there will take him an enemy to Me and an enemy to him,} means Pharaoh. Thus, his sister took a chest, made cotton gins in it, put Moses therein, covered his head and the incisions of the chest, and then threw it into the Nile. A huge stream was rushing from the Nile into the house of Pharaoh. So while he was sitting at the top of the pond with his wife, Āsiyah, the chest was swept away by water to them. Upon

seeing that, he ordered his servants and maidservants to take him out. So they did and opened it. They were surprised to see a baby with the brightest face. When Pharaoh saw him, he fell in love with him. It was such a love that he could not resist, and that is what He, the Exalted and Majestic, said: {And I bestowed upon you love from Me}. Ibn Abbas, may God be pleased with them both, said: God loved him and endeared him to his creation.

Attia Al-Awfi said: He made a tinge of beauty on him that whoever saw him could hardly depart him. Qatada said: The beauty was in the eyes of Moses, peace be upon him, and no one saw him except that he or she adored him. The Almighty said: ﴿that you would be brought up under My eye,﴾ that is, to be raised and fed under My observation and care.

[Qur'an 20: 40] ﴿[And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.﴾

{When your sister went} whose name was Mary who went to find out what would happen to him, {'Shall I direct you to someone who will be responsible for him?'} That is to breastfeed him and then return him to you. That was because he did not accept a woman's breast. So when his sister told them that, they said: Yes. So she brought their mother and he accepted her breast, which is indicative of what the Almighty said: ﴿So We restored you to your mother that she might be content and not grieve,﴾ thanks to meeting you and your reunion.

﴿And you killed someone,﴾ Ibn ʿAbbās said: He killed a Coptic infidel. Ka'b al-Ahbar said: He was twelve years old at that time. {but We saved you from retaliation,} from the grief and anguish of vengeance. {and tried you with a [severe] trial,} Ibn ʿAbbās said: We tested you a hard test. Ad-Dahhak, Qatadah and Muqatil said: We have tested you. Mujahid said: We have made you sincere. {And you remained,} you stayed {years,} means: ten years.

{among the people of Madyan,} which is the town of Shuaib, peace be upon him, located eight nights of travel from Egypt. Wahb said: He stayed with Shuaib for twenty-eight years, ten years of which was the dowry of his wife Safeir bint Shuaib, and the other eighteen years he remained with him until he had a son. {Then you came [here] at the decreed time, O Moses.} Muqatil said: At an appointed date. Muhammad Ibin Ka`b said: Then you returned at the exact time I preordained. Abd al-Rahman Ibin Kisan said: When he reached the age of forty, which is the age of prophethood for all the Prophets. Al-Kalbi said: It is the fulfillment of God's promise to him around the tree when He talked to Moses the first time.

[Qur'an 20: 41] ﴿And I produced you for Myself.﴾

The Almighty said that He made Moses for Himself and chose him for the message and prophecy.

[Qur'an 20: 42] ﴿Go, you and your brother, with My signs and do not slacken in My remembrance.﴾

﴿Go, you and your brother, with My signs﴾ the hand and the stick miracles. ﴿And do not slacken,﴾ Ibn ʿAbbās said: Do not be weak in conveying the message. Al-Suddi said: Do not slack off. Muhammad Ibn Ka'b said: Do not fall short. Ali Ibn Abi Talha narrated on the authority of Ibn ʿAbbās, may God be pleased with them both: Do not delay. In Ibn Masoud's recitation, the Arabic word (Tahina) is instead of (Taniyaa), with no difference in meaning: Slacken.

[Qur'an 20: 43]: ﴿Go, both of you, to Pharaoh. Indeed, he has transgressed.﴾

[Qur'an 20: 44] ﴿And speak to him with gentle speech that perhaps he may be reminded or fear [God].﴾

Concerning God's saying: {And speak to him with gentle speech,} Ibn Abbas said: Do not be harsh in what you say, and do not be cruel. Al-Suddi and Ikrimah said: Nickname him and call him: O Abu Al-Abbas. It was also said: O Abu Walid. Muqatil said: He means another verse of the Quran: {So, would you prefer to be purified? * Then, I will guide you to your Lord, so you

will fear}. Linguists argued that it means: O Moses, you, and your brother, should be kind to him in your speech, because he brought you up and raised you well, and he has the right of fatherhood over you, so do not react harshly to him when you first meet him. And it is said: Promise him that if he accepts to believe in God, then he would enjoy a youth that does not age, and a property that cannot be taken away from him except by death, and the pleasure of eating, drinking and marrying remains with him until his death.

The commentators stated that Aaron was in Egypt at that time, so God Almighty commanded Moses to come to Aaron. Likewise, He revealed to Aaron, peace be upon him, while he was in Egypt, to meet Moses. So he him and told him what had been revealed, so Moses said to him: God Almighty commanded me to go to Pharaoh and I asked my Lord to assign you with me for this task.

As for God's Almighty's saying: {Perhaps he may be reminded or fear [God],} it means 'perhaps he will be Muslim.' Someone may wonder: How did God say: {perhaps he remembers or fears,} whereas God Almighty knew in His previous knowledge that Pharaoh neither remembers nor fears? al-Husayn Ibn Al-Fadl said: Who is meant by the words here is the general public, not Pharaoh specifically. Its metaphorical meaning is: So that whoever has the aptitude to remember, and whoever has the aptitude to fear, would indeed remember and fear God when they see His righteousness and kindness to Pharaoh whom He created and provided for and perfected his body and bestowed upon him His blessings, then he claimed divinity instead of believing in God and worshipping Him.

Abu Bakr Muhammad Ibn Omar Al-Warraq said: the word 'Perhaps' used by God in this context, means 'must,' as Pharaoh indeed remembered and feared when remembrance and fear did not benefit him. It was when he was drowning in the sea, as he said: {I believed that there is no god but the one in whom the children of Israel believed, and I am of the Muslims}[(1)].

(1) **[1858] Evaluation of the chain of narrators:** Abu Al-Qasim spoke in it, and Al-Hakim mentioned his father without any criticism, and Yahya did not mention any criticism or praise.
Chain of Narrators: See "Tafsir Abi Al-Qasim Al-Hibbi" (p. 183).

Abu Al-Qasim Al-Habibi said: Upon this verse, I constructed some words that I followed God's kindness in formulating them, so I said: "This is Your kindness to those who disagree with You, so how is Your kindness to those who are pure with You? This is Your kindness to those who are hostile to You, so how is Your kindness to those who are loyal to You? This is Your kindness to those who insult You, so how is Your kindness to those who love You? This is Your kindness to those who claim to be a match to You, so how is Your kindness to those who accepted humbly to be Your servants? This is Your kindness to those who have gone astray, so how is Your kindness to those who humiliated themselves to You? This is Your kindness to those who commit sins, so how is Your kindness to those who ask for Your forgiveness? This is Your kindness to those who insist on sins, so how is Your kindness to those who abandon them? This is Your kindness to those who are arrogant, so how is Your kindness to those decent servants who ask for forgiveness?"

[Qur'an 20: 45] ﴿They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."﴾

{They said,} meaning: Moses and Aaron, peace be upon them both: {Our Lord, indeed we are afraid that he will hasten [punishment] against us}. Ibn Abbas said: List Pharaoh would haste to kill or punish them. Al-Dahhak said: Excee the limit. It was also argued that they meant: List he should conquer us. {or that he will transgress,"} to be arrogant and disobey us.

[Qur'an 20: 46] ﴿ [God] said, "Fear not. Indeed, I am with you both; I hear and I see.﴾

God reassured them, "Do not be afraid, for I am with you" by defending you, {I hear} your words and his words {and I see} his actions and your actions.

[Qur'an 20: 47] ﴿So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.﴾

{and do not torment them,} that is: do not tire them with work. The children of Israel were enslaved by the family of Pharaoh in severe torment, killing their sons, employing their women, and forcing upon them unbearable labor such as building bricks, and mud, and building cities. Moses said: {We have come to you with a sign from your Lord.} Pharaoh replied: What is it? So he put his hand in the pocket of his shirt. When he took his hand out, it turned out white with a ray like the sun's rays, to the extent that it overpowered the sun's light, so Pharaoh was amazed at it. Yet, he did not show him the sign of the stick until after the Day of the Festival. {And peace will be upon he who follows the guidance,} that is, those who embrace Islam are worthy of peace.

[Qur'an 20: 48] ﴿Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "﴾

{who denies,} the prophets of God, {and turns away,} be reluctant from faith. I read in some commentaries on the Quran that this is the most hopeful verse for the monotheists in the Qur'an.

[Qur'an 20: 49]: ﴿[Pharaoh] said, "So who is the Lord of you two, O Moses?"﴾ meaning: O Moses and Aaron, but God mentioned Moses without Aaron in order to keep the rhythm of the verses in Arabic.

[Qur'an 20: 50]: ﴿He said, "Our Lord is He who gave each thing its form and then guided [it]."﴾.

Al-Hasan and Qatadah said: He gave everything its usefulness and guided it to what makes it properly used. Mujahid said: He did not make the creation of man like the creation of animals, nor the creation of animals similar to the creation of man, but He created everything and estimated it accurately. Atiyah and Muqatil said: {gave each thing its form,} meaning: Its image. Al-Ḍaḥḥāk said: It means He created the hand for grasping, the foot for walking, the tongue for speech, the eye for sight, and the ear for hearing.

(1)[1859] Abdullah Ibn Hamed informed us, he said: Abd al-Rahman Ibn Muhammad al-Zuhri informed us, he said: Ahmad Ibn Sa'id informed us, he said: Sa'id Ibn Suleiman informed us, on the authority of Ismail Ibn Zakariya, on the authority of Ismail, on the authority of Abi Saleh: {gave each thing its form,} means: The hand is for grasping, the foot is for walking, the tongue is for speaking, the eye is for seeing, and the ear is for hearing.

(1)[1859] Abdullah Ibn Hamed informed us, he said: Abd al-Rahman Ibn Muhammad al-Zuhri informed us, he said: Ahmad Ibn Sa'id informed us, he said: Sa'id Ibn Suleiman informed us, on the authority of Ismail Ibn Zakariya, on the authority of Ismail, on the authority of Abi Saleh: {gave each thing its form, and then guided [it]} means: facilitated its living. Ibn Abbas and Sa'id Ibn Jubair said: He gave everything its creation, meaning: its shape, to a man a wife, to a camel a she-camel, to a horse a mare, and to a donkey a she-ass. {Then guided it,} that is: He knew, taught, and inspired the male the way to copulate with the female for reproduction. Naṣīr recited it (Khalaqahu), transferring the noun into a verb, with no difference in meaning.

[Qur'an 20: 51] ﴿[Pharaoh] said, "Then what is the case of the former generations?"﴾

{What is the case of the former generations?} Pharaoh said that to Moses when Moses, peace be upon him, said: {O my people, indeed I fear for you [a fate] like the day of the companies * Like the custom of the people of Noah and of 'Aad and Thamud and those after them.} Then, Pharaoh asked him: {What is the case of the former generations?} in the extant verse. Moses replied to this question in the coming verse.

[Qur'an 20: 52] ﴿[Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."﴾

{The knowledge thereof is with my Lord in a record,} that is, 'The Preserved Slate,' but Moses, peace be upon him, attributed this knowledge to

(1) **[1859] Evaluation of the chain of narrators:** Abdullah bin Hammad is weak, I have not found any criticism or praise regarding him.

God; because at that time he did not yet know the stories of those peoples, as the Torah was revealed to him after the destruction of Pharaoh and his people. {My Lord neither errs,} that is He does not make mistakes, {nor forgest} so He remembers. Mujahid said: Both are one thing.

[Qur'an 20: 53] ﴿[It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.﴾

As for {a bed,} the people of Kufa recited it as (Farshaa) whereas the rest recited it as (Mahdaa), i.e. a bed, so their various recitations led to no difference in meaning. {inserted therein for you roadways,} that is: He paved the earth for you to be roads that can be trodden and used for transportation. {categories,} varieties {of various plants,} of various colors, tastes, and benefits, ranging from white, green, red, to yellow. Each genre is paired for reproduction, whereas some of which are for animals, and some others are for people.

[Qur'an 20: 54] ﴿Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.﴾

{Eat and pasture,} that is: Take care of your cattle. The Arabs say: I pasture the sheep. {Indeed, in that} that I mentioned are {signs for those of intelligence,} that is: for those with intellect. The origin of the Arabic word (Nuhaa, literally: minds) means 'to forbid the man from perpetrating ugliness, scandals, and committing prohibitions and taboos. Al-Ḍaḥḥāk said: {those of intelligence,} means: those who forbid what God has forbidden from them. Qatada said: For people of piety. Ali Ibn Abi Talha said, on the authority of Ibn Abbas: For those who are pious.

[Qur'an 20: 55] ﴿From the earth We created you, and into it We will return you, and from it We will extract you another time.﴾

The Almighty said: ﴿From the earth We created you,﴾ meaning: your father, Adam. 'Aṭā' al-Khurasānī said: The angel will go and take some dust from the soil of the place where somebody is buried, then scatter it on the semen. Hence, he will be re-created from the earth and from the sperm.

That is the explanation of His saying: {From the earth we created you}. {and into it We will return you,} that is, after death and burial. Ali Ibn Abi Talib said: "Once a believer is dead and his soul was taken by the angel of death to heaven, the angel says: O Lord, your servant So-and-so, we have taken his soul. God replies: Go back to earth, for I promised that from earth We created mankind and onto it We will return you. At once, the angel carries the soul of the deceased out, while the thumping of his sole has an audible sound." {And from it We will extract you another time,} again. {another,} after death at resurrection.

[Qur'an 20: 56] ﴿And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.﴾

The Almighty said: ﴿and we showed him﴾ meaning: Pharaoh {all of our signs,} meaning: the white hand, the stick, and the nine signs. {but he denied} them and claimed that they were magic, {and refused} to accept Islam.

[Qur'an 20: 57]: ﴿He said, "Have you come to us to drive us out of our land with your magic, O Moses?﴾

{our land,} that is, Egypt.

[Qur'an 20: 58]: ﴿Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."﴾

So set an unbreakable appointment between us and you. {in a place assigned,} neutral land. Qatadah and Muguatil said: A neutral place between you and us. Ibn Abbas said: half-ways. Al-Kalbi said: It means: other than this place. Abu Ubaidah and Al-Qutaibi said: A middle ground between the two villages. Musa Ibn Jaber Al-Hanafi said in a poetic line: **"Our father was in a town, a middle ground between Qais of Ailan and Al Fizr."** (Al-Fazr is the tribe of Saad Ibn Zaid Manat).

[Qur'an 20: 59] ﴿[Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."﴾

As for {the day of the festival,} Ibn ʿAbbās and Sa'id Ibn Jubair said: It means: the day of 'Āshūrā'. Muqatil and al-Kalbi said: It is a feast day for them every year, where they decorate themselves and gather. Jaafar narrated on the authority of Sa'id, he said: It is a day of a market for them. It was also said: It is the Persian New Year's Day. {when the people assemble at mid-morning,} at the time before noon, they gather openly during the day, so that it is more cogent in terms of the argument and farther from suspicion.